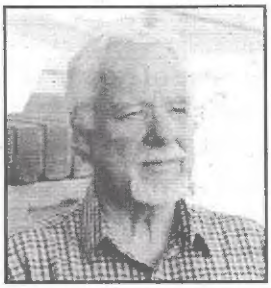
SMITH'S REPORT

On the Holocaust Controversy

Nº 124 www.Codoh.com February 2006



Supporting "The Campaign to Decriminalize World War II History"

FRENCH HISTORIANS ASK REPEAL OF CENSORSHIP LAW -- FAURISSON COMMENTS REVISIONISM IN EUROPE, REVISIONISM IN ARAB WORLD CODOHWEB EXCEEDS 2,000,000 PAGE VIEWS IN FIRST SEVEN MONTHS

While the right of Germans and Austrians to say what they think about World War II is evermore compromised by political corruption and cultural guilt over monstrous crimes they did not commit, the French may be coming alive with regard to the understanding that the State has no legitimate role in telling its citizenry what to think about the affairs of state, or any other matter.

France: Call by 19 Historians for the Repeal of Several Statutory Clauses

(Agence France Presse release of Paris: December 12, 2005)

In a text sent today to the AFP headed "Liberté pour l'histoire!" (Freedom for history!), nineteen leading historians have come out for the repeal of several statutory clauses concerning "events of the past", legislation that, according to them, is "unworthy of a democratic regime".

They refer to articles of the laws of July 13, 1990 (editor's note: aiming to punish any racist, anti-Semitic or xenophobic act **as well as any manifestation of "Holocaust" revisionism**), January 29, 2001 (editor's note: relating to the acknowledgement of the 1915 Armenian genocide), May 21, 2001 (editor's note: aiming to acknowledge the slave trade as a crime against humanity) and February 23, 2005.

The last-mentioned law's controversial article 4 (in favour of repatriated French citizens) stipulates that "the school curricula shall recognise in particular the positive role of the French presence overseas, notably in North Africa".

The text is signed by Jean-Pierre Azéma, Elisabeth Badinter, Jean-Jacques Becker, Françoise Chandernagor, Alain Decaux, Marc Ferro, Jacques Julliard, Jean Leclant, Pierre Milza, Pierre Nora, Mona Ozouf, Jean-Claude Perrot, Antoine Prost, René Rémond, Maurice Vaïsse, Jean-Pierre Vernant, Paul Veyne, Pierre Vidal-Naquet and Michel Winock **most of whom are on the political left and several of whom are of Jewish origin** (emphasis by Faurisson)..

"Moved by the ever more frequent political interventions in the assessment of events of the past and by the legal proceedings affecting historians and thinkers, we see fit to recall the following principles", they write.

According to them, "history is not a religion. The historian accepts no dogma, respects no prohibition, knows no taboos. History is not morality. The historian's role is not to exalt or to

Continued on next page

condemn: he explains. History is not the slave of current affairs. The historian does not stick contemporary ideological outlines onto the past and does not bring today's sensitivity into the events of former times".

"History is not remembrance", they continue.

"The historian, in a scientific procedure, collects people's memories, compares them with each other, confronts them with documents, objects, traces, and establishes the facts. History takes remembrance into account, it does not amount merely to remembrance. **History is not a juridical object. In a free country, it is the job neither of Parliament nor of the judicial authorities to define the historical truth.** The State's policy, albeit motivated by the best intentions, is not the policy of history".

"It is in violation of these principles that clauses of successive laws--notably those of July 13, 1990, January 29, 2001, May 21, 2001 and February 23, 2005--have restricted the historian's freedom, have told him, on pain of sanctions, what he must look for and what he must find, have prescribed him his methods and set down limits. We call for the repeal of these legislative provisions that are unworthy of a democratic regime", they conclude."

Statement by Professor Robert Faurisson on the Subject of The Appeal by Nineteen Historians (Tuesday, December 13, 2005)

Nineteen French historians have just made a public call for the repeal of a certain number of laws, beginning with the anti-revisionist law of July 13, 1990, the text of which appeared in the Journal officiel de la publique française on July 14, 1990 under the signatures of Francois Mitterrand, Michel Rocard and some other Socialist ministers.

This law, which was in large part inspired by an Israeli law of 1986, had been requested as early as in May of that year by a certain number of French personalities of Jewish origin grouped in Paris around chief rabbi Ren-Samuel Sirat, Pierre Vidal-Naquet and the late Georges Wellers. The historian Jean-Pierre Azma had joined those personalities. On the political and parliamentary level, the true sponsor of the law was former Prime Minister Laurent Fabius. Owing to necessities of a political nature within the Socialist-Communist majority, L. Fabius and the Socialists left the prerogative of putting before parliament a bill against racism, antisemitism and xenophobia to Communist member Jean-Claude Gayssot but on condition that he add on an antirevisionist provision drafted by Fabius and his friends. The resulting Act is known today by the names loi Gayssot, loi Fabius-Gayssot or loi Rocard-Gayssot]

Far from serving any ideology, the revisionists rigorously apply themselves merely to the methodical search for exactitude in the field of history. They can only be glad that nineteen French historians who, in their great majority, are on the political left and some of whom are of Jewish origin, at last feel compelled to demand the repeal of the atrocious Fabius-Gayssot Act (the word was that of Yves Baudelot, lawyer for Le Monde).

The Fabius-Gayssot Act of July 13, 1990 has been applied for fifteen years against a certain number of revisionists, amongst whom should be mentioned in particular Pierre Guillaume, Robert Faurisson, Eric Delcroix, Alain Guionnet, Roger Garaudy, Jean-Louis Berger, Jean Plantin and also against publications of which some, overwhelmed with fines and orders to pay damages, have ceased to exist. Already laden with heavy sentences or currently facing prosecution are Vincent Reynouard, Georges Theil, Robert Faurisson and Bruno Gollnisch. All this goes on either with the approval of the media or in their silence.

With the exception of one of them, who has always shown courage, the historians who have finally decided to call for the repeal of certain laws, beginning with the loi Fabius-Gayssot, have incurred a grave responsibility in formerly approving this law or in remaining stubbornly quiet when the French court convictions were raining down on revisionists. They stayed deaf to our appeals for help and deaf to our warnings when we cautioned them that one day or another this law would turn on them. Today their turnaround is a product of circumstances on which I shall soon expound in another short piece and that, sad to say, are not to their credit.

As for the French justice system and the role it has played in the repression of historical revisionism, it has, in the main, proved guilty of failing in its basic duties. Personally, if I am ever able to do

so, I shall seek redress, as has been done in their own case by the victims of a recent scandal in which it has been possible to see, once again, to what abysmal depths our judicial system can sink in callously hounding innocent people on whom the media have set it.

REVISIONISM IN MAINLINE MEDIA

What's going on with Holocaust revisionism around the world? A great deal. It would take a substantial journal article to run it all down, put it in perspective, and comment on it. Here is a representation of how revisionism is doing "on the street." Not in scholarly journals, or small political quarterlies, but stories published for the multitudes. These stories appeared during one week only, the first week in January. I culled through several dozen to choose these.

4 JANUARY 2006 THE BRITISH BROADCASTING CORPORATION (BBC)

David Irving, the infamous British war historian, is today sitting in an Austrian jail, accused of denying the Nazi Holocaust. So why is an American Jewish academic who dramatically crushed Irving in the British courts saying he should be released? When you ask Professor Deborah Lipstadt for her thoughts on David Irving's forthcoming trial, the very last thing you expect her to say is: "Let the guy go home. He has spent enough time in prison." Lipstadt, the American Jewish academic who exposes Holocaust deniers is not exactly David Irving's greatest fan [...].

[I will only note here that Ms. Lipstadt argues that keeping Irving in prison will make a "martyr" of him. She has no principled argument against Austrian laws punishing intellectual freedom and free speech. Her argument is that if Irving becomes a "martyr" for revisionism, it risks promoting sympathy for revisionist arguments and for free speech generally.]

4 JANUARY 2006 PAKISTAN TIMES

Who Is More Civilized: Iran or the West?
by Ijaz Hussain

[...] Mahmoud Ahmadinejad, the Iranian president, has a remarkable knack of shooting himself in the foot. He did so last October by calling for Israel to be "wiped off the map". This led to an uproar in the West against Iran. The dust had hardly settled when he did it again, describing the Nazi Holocaust during World War II as a "myth". He also proposed relocation of the Jewish state to Europe, the US, Canada or Alaska. The Western countries described the statement variously as "outrageous", "perverse" and "shocking".

Of these comments, the one made by the EU stands out because in addition to traditional denunciation of the Iranian president's remarks as "totally unacceptable" it suggested that they "have no place in civilized political debate". In a tit for tat spirit Teheran riposted: "The European response... has no place in the civilized world and is totally emotional and illogical". Why was the Western reaction so strong?

To comprehend the Western reaction, we need to understand the significance of the Holocaust to the West. "Holocaust" is the name given to the systematic and planned massacre of about six million Jews by Nazis during World War II. The claim of six million fatalities owes its origin to the Nuremberg trials where it was asserted for the first time. The Holocaust was not an isolated event. It was a culmination of persecution and pogrom to which the European Jews were periodically subjected throughout the ages by the Western societies. Today it symbolizes the collective Western guilt for what the Europeans did to the Jews.

After the war the Holocaust was accepted as an undeniable historical fact. However, after a while some individuals started questioning it. A group of Trotskyites and anarchists led by Paul Rassinier, for example, dismissed the evidence of genocide. Nor did Holocaust denial remain limited to individuals. Towards the end of the 1970s there was an organized movement and Willis Carto, founder of Liberty Lobby, established the Institute of Historical Review (IHR). Over the years it attracted many adherents of whom the leading activists include Mark Weber, Bradley Smith and Fred Leuchter (US), Ernst Zundel (Canada), David Irving (England), Robert Faurisson (France), Carlo Mattogno (Italy) and Ahmed Rami (Sweden).

Most Western governments looked askance at Holocaust denial but some of them enacted laws to make it a punishable offence. Today publicly disputing the official version is a crime in Austria, Belgium, France, Germany,

Switzerland and several other European countries. The situation is somewhat different in the US because of the first amendment, which guarantees the right of free speech, regardless of its political content.

Over the years a number of individuals have been fined, imprisoned or forced into exile from Canada and Western Europe under racial defamation or hate crime laws. Prominent among them include Robert Faurisson and Roger Garaudy in France, Siegfried Verbeke in Belgium, Juergen Graf and Gaston-Armand Amaudruz in Switzerland and Guerter Decket, Hans Schmidt and Fredrick Toben in Germany. Some are currently being tried or are awaiting trial. Ernst Zundel, for example, went on trial in Germany on November 8, 2005. Earlier, he had remained in solitary confinement in Canada without a conviction. David Irving, apprehended last November in Austria — where he had gone to address a group of students — will be tried soon.

[This article is quite long, quite sophisticated, and exhibits a substantially knowledgeable overview of revisionist arguments and their political consequences, implying that educated Pakistanis have access to a point of view that is denied to educated Americans and Europeans.]

4 JANUARAY 2006 JEWISH TELEGRAPHIC AGENCY

French extremist found guilty

A former adviser to the far-right National Front Party in France was found guilty of crimes against humanity for denying the Holocaust. In October 2004, Georges Theil, 65, called the Nazi gas chambers a "fantasy" on a French television station. He was sentenced Tuesday to six months in prison and ordered to pay a fine of more than $12,000. He also must pay approximately $4,800 to each of the 11 civil parties who brought the suit against him. Theil was found guilty on similar charges in 2001 and sentenced to three months in prison and fines of about $10,000 by the criminal court of Grenoble. In October 2005, the court of Limoges condemned Theil to six months in prison for Holocaust revisionism.

5 JANUARY 2006 ITALY GLOBAL NATION WEB SITE (AKI)

IRAN: HOLOCAUST CONFERENCE SOON IN TEHRAN

Iran has decided to rewrite and revise the history of the Holocaust. Following the repeated declarations by the Iranian president, Mahmoud Ahmadinejad, and other senior government officials on the need to re-examine the history of the genocide of the Jews during the Second World War, the association of Islamic Journalists of Iran has been tasked with quickly putting together an international conference on the Holocaust.

"President Ahmadinejad has placed at the centre of international attention, a very important question on the truthfulness of the version that Europe and the Zionists have imposed on the world on the murder of Jews during the years of the great war, and therefore we are of the opinion that it is useful and necessary to organize an international conference on that theme, where all the historians and researchers, even those that do not believe in the official version, will be able to express themselves freely," Mehdi Afzali, spokesperson of the Association of Islamic Journalists, told Adnkronos International (AKI).

"We want to offer a free and democratic platform to the historians to examine in-depth this myth, seeing that in different European countries there exist laws against democracy and freedom that do not allow intellectuals who believe in a version distinct from that which is officially pronounced on the Holocaust," added Afzali.

"We will invite those who believe in the imposed version as well as all those who have spent years of their lives in the study of documents related to the Holocaust and have come to the conclusion that the history books in schools and universities do not correspond to the truth," said Afzali, who however refused to supply the names of the revisionist historians who have been contacted to appear in the conference in Tehran. Revisionists are those who deny that the Holocaust ever happened.

In Iran, books by the English historian, David Irving, currently in custody in an Austrian jail after having been accused of denying the Holocaust, are very popular.

Among the names of possible guests at the conference are the Israeli journalist Israel Shamir, a convert to Christianity, and Horst Mahler from Germany, a former member of the terrorist group, the Red Army Faction. Other revisionist scholars, such as the French Robert Faurisson and the American Arthur Butz, are also some of the other possible participants of the conference in Tehran.

6 JANUARY 2006 JEWISH NEWS

John Demjanjuk is very close to losing his nearly 30-year battle to stay in this country.

Last week, an immigration judge ordered that the Seven Hills resident be deported to Ukraine for assisting in Nazi persecution of Jews and lying about it to gain entry to the U.S. If Ukraine won't take Demjanjuk, the judge named Germany or Poland as alternate destinations.

[...] Broadley and Demjanjuk's family claim he is likely to be prosecuted, imprisoned and tortured if removed to Ukraine. Chief Immigration Judge Michael H. Creppy disagreed. He wrote in his 13-page ruling that he found no evidence that Ukraine would try Demjanjuk for war crimes or torture him if he's sent there.

[...] Efraim Zuroff, director of the Simon Wiesenthal Center in Jerusalem and the organization's chief Nazi-hunter, says there's no basis for Demjanjuk's claim that he would be tortured in Ukraine.

In his ruling, Creppy noted that Ukraine has failed to act against Nazi war criminals despite "U.S. government encouragement and offers of assistance." He also cited the State Department's opinion that Ukraine, in its desire to join NATO and the European Union, is making significant efforts to improve its treatment of prisoners. The country wants to meet international human rights standards and is unlikely to torture Demjanjuk in light of the case's high profile, the State Department said.

[...] Two years ago, Zuroff persuaded Poland's Institute of National Remembrance to investigate Demjanjuk, who was a guard at concentration camps in Nazi-occupied Poland. It's unlikely, however, that Poland will make any effort to extradite and prosecute Demjanjuk, Zuroff concedes, since they have been unable to find any witnesses to testify against him.

[...] Demjanjuk's case stretches back three decades. In 1986, he was first stripped of his citizenship and extradited to Israel to stand trial on charges that he was "Ivan the Terrible." He was convicted and sentenced to death in 1988, but exculpatory documents made available after the Soviet Union's collapse indicated someone else was that Ivan. The Israeli Supreme Court freed Demjanjuk in 1993, citing reasonable doubt of his guilt.

[Israel may not have wanted, finally, to take responsibility for imprisoning or killing Demjanjuk. Reminds me of the present moment, when the persecution of revisionists is being "handled" by Canada, Germany, France, Austria and other Western nations. In this context, the West is carrying water for the Big Guys.]

6 JANUARY 2006 THE MIDDLE EAST MEDIA RESEARCH INSTITUTE (MEMRI)

U.S.-Based Saudi Professor & Former U.N. Fellow in Interview with Iranian State Media:

Dr. Abdullah Muhammad Sindi is a Saudi professor of political science who has taught at King Abdulaziz University in Saudi Arabia, and at two American universities (the University of California in Irvine and California State University at Pomona). He gave an interview to the Iranian Mehr News Agency. In it, he expressed his support for Iranian President Mahmoud Ahmadinejad's recent statements regarding the Holocaust. The following are excerpts from Dr. Sindi's interview to the Mehr News Agency, from an essay dealing with the 9/11 attacks, and from a series of interviews he gave to Islamic Republic of Iran Broadcasting over the past few years.

Interviewer: "Iranian President Mahmoud Ahmadinejad said that he thinks that the Holocaust is a myth. However, he also said some European countries insist that millions of innocent Jews were killed during World War II by Hitler, and asked why the Europeans don't give part of their land to the Jews if they are correct. What is your view?"

Dr. Sindi: "I agree wholeheartedly with President Ahmadinejad. There was no such a thing as the 'holocaust.' The so-called 'holocaust' is nothing but Jewish/Zionist propaganda. There is no proof whatsoever that any living Jew was ever gassed or burned in Nazi Germany or in any of the territories that Nazi Germany occupied during World War II. The holocaust propaganda was started by the Zionist Jews in order to acquire worldwide sympathy for the creation of Israel after World War II. I detailed all of this in my book (*The Arabs and the West: the Contributions and the Inflictions*).

"I also wrote a detailed article titled 'The Holocaust' is a Typical Zionist Myth'"

"President Ahmadinejad is 100% correct and 100% logical when he states that if the European countries keep insisting that Nazi Germany gassed and burned six million live Jews, then Germany or Austria should be the real location for this rogue state

of Israel. In fact, this illegal and illegitimate state of Israel is the one that created a real holocaust against the Palestinian people, both Muslim and Christian."

Interviewer: "If they are right, surely they can prove that the Holocaust really took place. Why do they shun any discussion of the Holocaust?"

Dr. Sindi: "The Western people, both Europeans and Americans, who think they have freedom of speech, cannot freely discuss the 'holocaust.' There is a big conspiracy in the West to keep everyone silent from freely discussing the 'holocaust.' In fact, anyone who dares to deny the 'holocaust' openly in the Western media will be in deep trouble. Accordingly, there is no real freedom in the West. The freedom in the West stops when it comes to discussing the 'holocaust' freely. The Jews and the Zionists control the Western media and the publishing houses, both in Europe and the U.S., and they prevent anyone from expressing a free opinion on the so-called 'holocaust.' I agree with President Ahmadinejad that no one in the entire West can prove any of the Jewish/Zionist lies on the 'holocaust.'"

Interviewer: "Why has the Holocaust become a dogma while the killing of other people across the world goes unnoticed?"

Dr. Sindi: "The Western governments and media are hypocritical liars. They keep talking constantly about their own Western victims or Israeli victims in any situation, real or imagined, including kidnapping. But these so-called freedom-loving Westerners do not care a bit about their own colonial and imperialist wars that cause the death of millions of innocent Muslims and others around the world."

Interviewer: "Why have revisionists been banned from discussing the Holocaust and why are those who express any doubts treated like heretics?"

Dr. Sindi: "Many revisionists in the so-called free West, such as Ernest Zundel and Dr. David Irving, have been banned and viciously attacked throughout the West for publicly expressing their free opinions on the so-called 'holocaust.' Israel is an extension of the West and all Western governments, and the media support it blindly 100%. While anyone in the West has the right to publicly say or write anything critical about anything, no one in this so-called 'free' and 'democratic' West dares to attack Israel or deny any of its lies, including the lies of the so-called 'holocaust.' Anyone who attacks Israel or its lies is either banned, attacked, labeled as racist, or loses his job and career. In short, Israel controls the West, and not the other way around. The Jews and the Zionists rule the world by proxy. That is exactly what former Malaysian Prime Minister Mahathir Mohamed said in October 2003 during the 10th Islamic Summit Conference in Malaysia."

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6 JANUARY 2006 TURKISH DAILY NEWS

The French legislature has been passing laws linked to historical incidents since 1990. The first law was the Gayssot Law, which built on the 1972 Pleven Law and criminalized the denial of crimes against humanity. It was mainly aimed at those who rejected the Jewish Holocaust. There was a commotion after the passage of a law last Feb. 23 that called for textbooks to emphasize the positive role played by French colonialism. At first, this law did not attract too much attention, but later the debate grew and became the center of attention after the clashes in the French suburbs at the end of the year. On Dec. 12, 19 French historians, among whom were respected scientists such as Marc Ferro, Pierre Milza, Pierre Nora, Mona Ozouf, René Rémond, Jean-Pierre Vernant, Paul Veyne and Pierre Vidal-Naquet, released a joint statement. It called on the French legislature to annul the laws they had passed since 1990.

NOTE: In a letter from Ernst Zundel to his wife Ingrid, he wrote: "Twenty years ago a London Times writer asked: 'What manner of truth is this man Zundel in touch with to create such a furor?' That's the one question I keep asking myself. What on earth is it, exactly, that so unnerves these people? The incredible overreaction ... for doing what, exactly? Asking a five-word question – **Did Six Million Really Die?** One question. Thirty thousand words in that little essay written 31 years ago by a university student."

Indeed. What is it all about? This stupendous struggle against asking one simple question. A struggle that has now morphed from one great human culture to a second? And is even that the end of it?

BRIEF EXCHANGE BETWEEN SMITH AND SPOKESMAN FOR HOLOCAUST INDUSTRY

*History News Network, the Web site "for historians by historians," posted a story from the London Independent by Charles Glass titled "**David Irving Should Be Protected by Free Speech Laws.**" I had posted a couple messages regarding Glass's article, which was quite good. I was very pleased to find that Harry Mazal had decided to participate. Mazal is director of The Holocaust History Project. He has a mssion. To promote the Holocaust story and destroy those who question it.*

[start]

Free speech is a two way street (#71990) by Harry William Mazal on December 4, 2005 at 3:48 PM

Mr. Glass states:

"But my belief in freedom of expression requires me to defend the right of [Irving] to speak. Otherwise, what is this free speech I believe in? The freedom to agree?"

One cannot fault that argument.Curiously enough though, where were many of the defenders of freedom of expression when David Irving sued Professor Deborah Lipstadt for libel in London? She had written a scholarly book that analyzed Holocaust deniers including, but not principally, David Irving. His failed libel lawsuit was nothing more than an attempt to strip Professor Lipstadt of her fundamental right to express herself.

It is almost poetic justice that he should now be facing a long prison term for expressing himself freely. Several years ago he was responsible for Prof. Lipstadt's virtual incarceration - five plus years of preparation for and attendance in the courts - was probably more stressful and debilitating than the same time spent in a prison cell.

By his failed legal action he also forced Prof. Lipstadt and her admirers to invest millions of Pounds Sterling in her defense. Although he was assigned court costs, he has never paid them and indeed boasts at how he was responsible for this huge loss to whom he refers as the "Traditional Enemy".

To argue that justice prevailed and that Irving lost his lawsuit does not give back the years that Professor Lipstadt lost, the pain and suffering that she endured, nor the massive expenses that were incurred in her defense.

It would be appropriate if Mr. Irving were freed, but only after he has had to raise millions of Pounds Sterling in his defense and spent years of preparation and attendance in a foreign courtroom.

Freedom of expression is a two way street.

[end]

[start]

Re: Free speech is a two way street. (#72001) by Bradley Smith on December 4, 2005 at 9:17 PM

You have it dead wrong. Intellectual freedom is either there for everyone, or it's not there. It's either there everywhere, all the time, or it's not there. The issue today is not that Irving brought a flawed libel action against Lipstadt in the past. And it is not a matter of how much money the Holocaust Industry fronted Lipstadt, or how much she has "suffered."

Intellectual freedom is not a two-way street. It's a one-way street. It promises the same thing to those going in your direction that it promises those going in my direction. All this talk about Irving's character, how much money was spent, and Lipstadt's "suffering," is the commonplace routine of those who believe in intellectual freedom for themselves always, and for others sometimes.

David Irving deserves the protection of free speech laws for exactly the reasons that Deborah Lipstadt deserves them, and you deserve them. That's what is implicit in the ideal, and has been for the last 25-plus centuries.

[end]

[After a couple days passed with no word from Harry. I made the following observation.]

Re: Free speech is a two way street. (#72098)by Bradley Smith on December 6, 2005 at 2:32 PM

[start]

Sartre wrote somewhere that "every word has an echo -- and every silence."

When those who believe the gas-chamber stories are confronted over the right to intellectual freedom for those who do not believe them, the echo of their silence is everywhere.

[And that was the end of it. That is usually the end of it. The Harry Mazals cannot handle questions of intellectual freedom and free speech for all, only for some. those they agree with.]

CODOHWeb COMEBACK!

I have been reporting here on the work of reconstituting CODOHWeb. It had been off-line for over two years. It was in very bad condition, with some 10,000 broken text and image links. It was slow going the first half of the year. We created a second page for CODOH. We called it Site Two. I won't go through the whole story again here. But in May two experienced volunteers came forward and took over the work on the original CODOH site.

During the second half of May the stats for CODOHWeb recorded 61,804 page views. I hadn't expected anything like that. But then the stats grew by the tens of thousands each month until, during December 2005, the stats for page views reached 621,040.

During the 7 ½ months that CODOHWeb has been back on line, a grand total of 2,441,656 pages were opened. An astounding turn-around for CODOH, and has a special significance.

THE CAMPUS

For the last year I have gone back and forth on the Campus Project, which has been quiescent for some time now. I talked about doing this, doing that, but each time I found a "hole" in the concept that I did not want to ignore. It's not a complicated scenario, but if it's not done just right, it doesn't work.

The exceptionally strong recovery of CODOHWeb makes the difference. I once again have an important place on the World Wide Web. It gives a special weight to anything I do on campus, a weight that was missing for a long time. And it will play a significant role in the work I plan to do on campus. I will have news about this in SR 125. I expect it to be good news.

ARAB AWAKENING ?

Revisionists have tried to get Arab funding for the work for some 25 years, almost entirely without success. It was as if the moneyed, educated Arab class did not understand the importance of revisionist arguments with regard to the Palestinian issue, the Israeli issue, or the issue of an open debate on the U.S. alliance with Israel, all of which affect the entire Middle East problem/s.

Ten years ago when *The Founding Myths of Israeli Politics* by Roger Garaudy was translated into Arabic we saw the first significant public attention put to revisionism in Arab and Muslim worlds. Nothing much happened. It's different now. Revisionist arguments are rooted in the minds of the educated classes in Muslim societies everywhere.

Muslims, Arabs in particular, have good reason to support the development and wide distribution of revisionist materials that are objective, do not ask for special favors from Arabs or Jews either one, or Americans, and are forwarded in the interest of intellectual freedom and free speech. That's CODOH, it's CODOH-Web, and it's me.

Now, for the first time, perhaps the time is ripe. CODOHWeb is back on line, and CODOH is what gives me an important presence on the Internet, and thus, to a certain degree, in the rest of the world.

There will be those who criticize me for even considering soliciting funding from Arabs, for any number of reasons. My response is that I am determined to say the same thing to an Arab as I will to a Jew, or to Americans. The same simple thing: that intellectual freedom and the right to free speech is either there for everyone, including those who no longer believe the gas-chamber story, or it's not there.

What do you think? Do you have an idea, or know someone who might have an idea, about how I can best approach an Arab organization, or individual, to solicit funding for this work? If I have more funding, I can do more work. That much is clear. What do you think? If you have any ideas whatever, let me hear from you. Several heads are better than one.

Meanwhile, my best wishes for a good New Year to each of you.

--Bradley

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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984
Email: NEW
bsmith@prodigy.net.mx

On the Web:
www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

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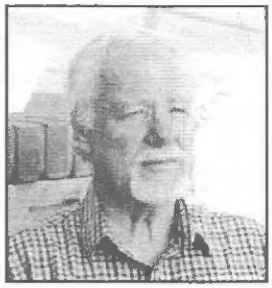


Supporting "The Campaign to Decriminalize World War II History"

PROFESSOR BUTZ CREATES REVISIONIST SCANDAL AT NORTHWESTERN U
IRAN PRESIDENT CREATES REVISIONIST SCANDAL WORLD-WIDE
STUDENT NEWSPAPERS IN U.S. RE-OPEN PAGES (SLIGHTLY) TO REVISIONISM

The biggest story at this writing is the Danish cartoon caper, where a Danish paper published 12 cartoons of the prophet Mohammed. Fundamentalist Muslims are rioting world-wide. A major Iranian paper announces that it will hold an international contest for the 12 best Holocaust cartoons and publish them. The Iranian president has already announced that the Holocaust is a myth, and a State-sponsored revisionist conference is being planned for this spring in Tehran. Now the Mehr (Iranian) News Agency publishes an interview with Professor Arthur (The Hoax of the 20th Century) Butz where he concurs with the President of Iran that the Holocaust is a myth. Smith "tests the waters" with a small ad for the campus press. Surprisingly, for the first time in three years, a number of papers accept it. The trial of Ernst Zundel has opened in Germany, while that of David Irving will soon open in Austria the 2oth. And there's more. . . .

TEHRAN, Jan. 25 (MNA) *-- In the wake of the international uproar that arose in response to Iranian President Mahmud Ahmadinejad's contention that the Holocaust is a myth,* ***the Mehr News Agency spoke with Arthur R. Butz,*** *an associate professor of electrical engineering and computer science at Northwestern University, about his views on the issue. Following is the text of an interview of Butz conducted on December 26:*

Revisionists only deny one aspect of Holocaust story: Butz

In 1976 I published a book entitled "The Hoax of the Twentieth Century", in which I argued:

1. The alleged slaughter of millions of Jews by the Germans, during World War II, did not happen.

2. The extermination allegation is properly termed a hoax, that is to say, a deliberately contrived falsehood. It was not at its source an honest misunderstanding or accidental falsehood.

3. The hoax had a Zionist provenance and motivation. That is, while some of the original obscure stories did not come from Zionist sources, the elevation to allegations repeated by the American and other governments, and major institutions, was due to Zionist circles within those countries, who acted with Zionist motivations. I continue to maintain those three theses, which have become core features of what is called "Holocaust" revisionism.

Apart from some nuances of wording, the three theses were repeated by President Ahmadinejad. Therefore, there can be no question that I endorse his remarks in those respects.

Continued on next page

In the years since the publication of my book in 1976 there were two developments that I did not expect:

4. Western countries undertook a massive repression of revisionism. In some cases, particularly in Europe, legally formulated persecution has sent revisionists to prison, in blatant contradiction of the sermons we have given the rest of the world on "human rights" and "freedom". In other cases, revisionists have been ruined professionally with the cooperation of government bodies.

5. The cognizance of the "Holocaust" in the West was transformed into a loud, never-ending series of ceremonies that can only be interpreted as religious in nature.

President Ahmadinejad's remarks also included the last two observations, so of course I also endorse the remarks in those respects. I congratulate him on becoming the first head of state to speak out clearly on these issues, and regret only that it was not a Western head of state. His political remarks receive no comment on my side. By "political remarks" I mean those that deal with questions of what ought to happen now.

Explanation:

Butz says he is not a Holocaust denier but a Holocaust revisionist. However, he says: I have no objection to being called a "Holocaust denier" provided the meanings of terms are clear. The following has been on my website (http://pubweb.northwestern.edu/~abutz/abhdhr.html) since 1997:

Arthur Butz. Holocaust Denial or Holocaust Revisionism?

A minor question that sometimes arises is the relative merits of the terms "Holocaust denial" and "Holocaust revisionism" to describe the views on the Jewish "extermination" claim that I and others have expressed. Generally, my side says "Holocaust revisionism" and our enemies say "Holocaust denial". I did not originate either term.

I am willing to accept both terms under appropriate circumstances, but I usually say "Holocaust revisionism".

The problem with the term "Holocaust denial" is that it conveys, to most people, a false idea of what we say. For the typical person the term "Holocaust" refers to a complex of events. He thinks of Nazi persecution of Jews, concentration camps, crematoria, dead bodies strewn about camps (especially Belsen) at the end of the war and, of course, "extermination" of millions of Jews in gas chambers located in some camps. Thus he tends to take the meaning of "Holocaust denial" as denial of all of these things, whereas we deny only the last among them. The effect is to make us seem, to passing observers, detached from reality.

In general I prefer the term "Holocaust revisionism" because it does not imply a complete rejection of all that is popularly understood by "Holocaust", and invites the observer to consider carefully what is being accepted and what is being rejected.

On the other hand I and Holocaust revisionists generally, emphatically reject the "extermination" claim and, by implication, any figure of Jewish dead (due to Nazi policies) in the millions. Provided this is what is clearly meant by "Holocaust", I have no objection to calling my thesis "denial". Such a context of comprehension is sometimes difficult to achieve. An exception is when our enemies speak of us. They understand quite well what we do and do not claim, and they also understand that most in their audiences do not. Thus they use "denial" as a rhetorical device conveying an implicit false representation.

Dr. Arthur R. Butz was born and raised in New York City. He received his Bachelor of Science and Master of Science degrees in electrical engineering from the Massachusetts Institute of Technology. In 1965 he received his doctorate in control sciences from the University of Minnesota. In 1966 he joined the faculty of Northwestern University (Evanston, Illinois). Dr. Butz is the author of numerous technical papers and the book The Hoax of the Twentieth Century: The case against the presumed extermination of European Jewry. The book is available from the Institute for Historical Review. Since 1980 he has been a member of the Editorial Advisory Committee of The Journal of Historical Review, published by the Institute for Historical Review.

MS/HG

NORTHWESTERN U PRESIDENT "RIPS" HOLOCAUST DENIAL

The Chicago Tribune reports (7 February) that Northwestern University President Henry Bienen emailed a statement to all Northwestern students, faculty and staff in which he said that Butz's recent comments denying that the Holocaust happened are "a contemptible insult to all decent and feeling people … his reprehensible opinions on this issue are an embarrassment to Northwestern."

The story took only 24 hours to reach Bill O'Reilly on Fox News where he interviewed Deborah Lipstadt. Debbie knew exactly why Butz "did it." "He's an antisemite." No other reason possible. I sent the following press release to the 90 top talk shows in the country. What are the odds?

FOR IMMEDIATE RELEASE

10 February 2006

Contact: Bradley R. Smith
Telephone: 619 203 3151
Voice: 619 685 2163
E: bsmith@prodigy.net.mx

PROFESSOR BUTZ AND THE PRESIDENT OF IRAN

Iranian president Mahmoud Ahmadinejad agrees with Northwestern professor Arthur R. Butz—the Holocaust is a hoax. That doesn't make either one of them right. Professor Butz agrees with Mr. Ahmadinejad that Europeans and Americans are hypocrites when they fail to allow a free press on this issue. Clearly, they are both right about this one.

> **Bradley Smith says:** *"A free press is either there for all of us, or it's not there. During the Hitlerian regime Jews were denied access to a free press. Today the U.S. Government cooperates with the German State in extraditing immigrants, living here legally, to Germany to be imprisoned for expressing 'revisionist' thought crimes. It's too often true--what goes around comes around."*

Northwestern University President Henry S. Bienen tells us that Butz's comments about the Holocaust being a "hoax" are "a contemptible insult to all decent and feeling people." He does not address the question of how to characterize the charges of unique monstrosity routinely made against Germans and never questioned. Why is that? Double standard? Is that possible?

SUGGESTED QUESTIONS

- What did President Mahmoud Ahmadinejad say about the Holocaust that is untrue?
- Are academics afraid to challenge Professor Butz—academically? If so, why?
- Who is responsible for protecting free speech for Americans: the media or the professors?
- What did Professor Butz say in his interview with the Iranian press that was untrue?
- What, in fact, was the Holocaust? Was it what is commonly reported via media and the classroom?
- What is the difference between Holocaust "revisionism" and Holocaust "denial"?
- Does Professor Butz deny that Jews suffered a catastrophe during the Hitlerian regime?
- What major "revision" has been made to the Holocaust story recently?
- What major "revisions" have been made to the Holocaust story over the years?

BACKGROUND

Bradley R. Smith is an author and free press advocate. He directs The Committee for Open Debate on the Holocaust. He has been interviewed widely by print journalists, and has been a guest on radio and television news and talk shows more than three hundred times.

To view how Smith addresses the issue of a free press click on http://hnn.us/articles/18197.html then go to "Comments." This is History News Network, the Web page "for historians by historians," sponsored by George Mason University.

For background on Smith himself see http://www.codoh.com/newsite/index2.html then click on "Smith Exposed." You will probably find material there that you would not have expected to find.

CODOH AD RUNNING IN STUDENT PRESS

For the first time in a long time a CODOH ad is running in campus newspapers. The ad is a "minimalist" experiment. A testing of the waters. The ad is very simple, but it draws students to CODOHWeb, which is its purpose.

ACADEMIC FREEDOM ?
It is either there for all of us, or it's not there.
"Committee for Open Debate on the Holocaust"
www.codoh.com

This is truly a "minimalist" testing of the waters. It turns out to be the first ad I have been able to place in campus newspapers since 2002. After 9/11 a lot of openings for revisionism closed down. When I submitted this ad to 50 campus papers I had a very limited expectation about how it would fare. I got a surprise.

While there were several papers that agreed to run the ad, then backed out—the Notre Dame Observer being the most prominent—they were in the minority. Student papers at U of Miami, George Mason U, UC Los Angeles, Wright State U, Case Western U, U Wisconsin at Madison, Portland State U, Kansas State U, U San Diego (Catholic), Duke U and a few others agreed to run it.

This was valuable information for? me. What with so much revisionism in the news from Europe, the Middle East, on the Internet and in America, this positive response from the campus press was both encouraging and very interesting. Maybe, after revisionism being out to sea for three, four years now, the tide is coming in again.

But—this testing of the waters was rather too successful. I was looking at invoices that would add up to some $1,500 over a period of four weeks. That was to run the ad only one time each week, for four weeks, in each paper. I would not be able to pay the piper.

I had to back off. I kept those for Duke, UCLA, U Wisconsin-Madison, U Miami, and George Mason. I let the others go. Even $450 was more than I wanted to spend just to test the waters. At the same time, I wanted to see how inexpensively I might be able to create a story that I could forward to radio and the off-campus press.

The U Miami Hurricane was the first to fall out of the lineup. I knew they were gone when they published a letter from Mr. Vikram Jagadish, a Senior, and Former president, University of Miami Democrats. The letter was several hundred words and was an expression of hysteria.

Mr. Jagadish wrote that I had joined "*the ranks of Noam Chomsky, Norman Finkelstein, Edward Said and Adolf Hitler.*" He mistakenly wrote that I described "*Hitler's Mein Kampf as truly admirable*," that Smith "*probably wants all Jews to be purged, which means that I should be sent to the gas chambers. Oh, wait! Smith specifically states in chapter two of 'Adolf and Me' that the gas chamber stories are a 'bunch of baloney.' So I guess he wants me to be skinned alive instead.*"

What can you say? The editor of the Hurricane apologized in print to its readers for running the ad. This morning I got the expected telephone call telling me that the Hurricane ran the announcement twice but will run it no more. Okay. The upside? I'm busy with other stuff, and I saved $50.

It may be that the time has come to consider running a large ad in the campus press addressing a specific issue, an "essay advertisement" like those I ran so successfully before 9/11. Maybe. We would want to choose the subject carefully. This time, the ad would run in conjunction with a speaking date where we would address the text of the ad more fully. I didn't do that before. I have a couple ideas about such an ad and talk. If you have any suggestions about this matter, get in touch.

This is the first time in three years that I have been able to give the Web address for CODOHWeb in a campus ad. We were off-line, but now were back. We're very much back.

Why are we making this power-mad extremist look so good?

Bradley R. Smith

[This is an opinion piece I sent to 50 campus papers via USPS on 2 February. It has not yet been published, so far as I know. Here I take the position that it is not always the "other" who is to blame. Sometimes it's us."]

Iranian President Mahmoud Ahmadinejad is a dangerous demagogue who is an unapologetic enemy of human rights. He has effectively killed Iran's budding reform movement, rolling back gains that have been made for women's rights, civil rights, freedom of speech, and freedom of the press. He has threatened Israel with annihilation, called the Holocaust a myth, and refused to honor agreements made with the United Nations regarding Iran's nuclear program.

So why have the nations of the West chosen to hand him the one issue—the right to intellectual freedom, a free press, and free speech—that makes him look like a courageous champion of a free society?

Ahmadinejad is the only world leader who is willing to vigorously criticize the increasingly common practice in the West of imprisoning those who express skepticism about, or who want to revise or deny, any aspect of the received history of the Holocaust. Over the past decade an increasing number of writers, historians, and politicians have been prosecuted in Europe, Canada and Australia for what they've written or said about Holocaust history.

In the U.S., although the 1st Amendment prohibits our government from imprisoning Americans for what we say or write about history, the Bush Administration collaborates with the German State in extraditing immigrants living legally in America, to Germany, where they are imprisoned for writing "illegal" history.

On the world stage, only Mahmoud Ahmadinejad has been a vocal critic regarding these events. That's a disgrace. The politicians and free speech activists in the West who have remained silent about the imprisonment of Holocaust revisionists have shoved—literally shoved—this issue into the laps of extremists like Ahmadinejad.

The persecution and imprisonment of Holocaust revisionists in the West, particularly in Europe and Canada, is virtually ignored by the U.S. press, but it is a huge story in the Muslim world. In Iran alone, over the past six months, this story has been the subject of dozens of lengthy reports in the Tehran Times, by the official Iranian news agency (MEHR), and every Iranian TV station. In October the Iranian Sahar TV network even produced a miniseries about the prosecution of Holocaust revisionists in the West.

Of course, the Muslim press goes to great lengths to use the imprisonment of Holocaust revisionists as a way to give credence to a litany of conspiracy theories against Jews. After all, if the Jews can have mere critics of the orthodox history of the Holocaust thrown into prison, Jews indeed wield a decisive control over cultural and political life in the West.

The ugly irony revealed here is that it is not the Jews who are imprisoning people who question the official history of the Holocaust in the West. The truth is, those responsible for the laws that make Holocaust revisionism a crime are those officials who hold office in Western governments, a tiny minority of whom are Jews.

In 2005 alone, the laws against Holocaust denial in France were used by the government, not "the Jews," to prosecute political opponents on both the left and the right. In Austria you can be imprisoned for "minimizing" the Holocaust. The definition of what constitutes "minimizing" is not clear. These laws invite—they plead—for misuse, and serve the State factotums who exploit them.

In Canada, if you express skepticism about some aspect of the Holocaust story, you will be investigated by the Canadian Security Intelligence Service, or CSIS, a massive domestic spying agency (imagine the FBI, combined with the powers of the CIA, and given the mandate of spying on private citizens). If you are imprisoned by the CSIS for Holocaust "denial" the government does not have to say why, specifically, you are being held, and it does not have to bring your case to trial. The CSIS is a government-run organization, not a Jewish one.

When Iranian President Ahmadinejad blames the Jews for laws against Holocaust skepticism, none of those government officials who actually wrote and enacted those laws, who actually enforce them—not one—steps forward to say, "No, it was not the Jews. It was me and my government colleagues."

Moreover, President Ahmadinejad's outspoken advocacy of a free press on this matter compromises those in the West who sincerely desire to see democratic reforms in the Muslim world. How can we ask Muslim dictators to allow dissent and free speech in their countries, when we in the West imprison people for what they write about history? We are made to look like hypocrites. That's what we are. If the West has the right to imprison citizens for thought crimes, surely Muslim and other cultures have that right.

President Mahmoud Ahmadinejad may be a kind of Persian capo with a loose cannon, but it is obvious to a growing number of people everywhere that he is a "hero," and on the right side of the question of whether or not government has the right to imprison a writer for challenging the "official" history of the Holocaust. No free society, no decent society, makes criminals of those who have come to doubt, and say they doubt, what the State has ordered us to believe about our own history.

End

HISTORY NEWS NETWORK. *THE WEB PAGE BY HISTORIANS FOR HISTORIANS*

The folk at HNN do not appear to be so interested in going back and forth with me as they did the first couple times around. But a little something did come up with historian Mark A. LeVine. LeVine is professor of modern Middle Eastern history, culture, and Islamic studies at the University of California, Irvine, as well as an author and musician. He's one of the good guys. His is one of the few blogs I read on HNN.

The first week in February he published an article titled "Cartoon-gate and the Clash of Civilizations." The theme is that while Muslim culture is a mixed bag, so is that of the West. He goes down a whole list of double standards that are prevelant in the West but remain unaddressed. He left out one double standard prevalent throughout Europe and America. I decided to mention this oversight on his part.

Why not at least "mention" the obvious?
by Bradley Smith on February 6, 2006

The obvious being the fact that in most nations in Europe you are imprisoned for expressing skepticism about the WWII gas chambers and that the brave Danish, French, German and other journalistic entities there keep their "principles" about a free press entirely to themselves. Do you believe that expressing skepticism about a historical question is "bad taste," like shouting "nigger" in public—or anywhere else? Is "taste" really the core issue here?

Why not at least "mention" the obvious?
by Mark A. LeVine on February 7, 2006

I think people should have the right to express skepticism of the holocaust if they really have nothing better to do. And newspapers have the right to take that position, but again, why? It has no basis in fact, has no editorial value, so how would doing so represent a good editorial decision and a fulfillment of the role of the press in a free society?

Why not at least "mention" the obvious?
by Bradley Smith on February 8, 2006

Well, "why" is a good question. When you say revisionist arguments re the Holocaust story have no basis in fact, and have no editorial value, you are with the great majority, and with all the best people as well. Of course revisionists who have actually done some work in the field (I'm not an academic) have been arguing with that assessment for over half a century. Their arguments are taboo, which may well be the reason you are not, or appear not to be, familiar with them.

The most topical illustration of this would be the recent flap over Northwestern U. professor Arthur Butz and his interview with Iranian media, for which he is being condemned on every side. He published the "Hoax of the 20th Century" some 30 years ago. Academics have reviled the book and slandered the author for the full 30 years, but not one academic in the field has yet written one paper refuting, not just the thesis of Butz's book, but anything in it (I'm willing to be shown that I am wrong about this).

I think there is a reason for this energetic condemnation of The Hoax, and evasion of academic responsibility in judging it like every other historical study is judged.

Once the academic reveals the errors of fact in The Hoax, and once he has questioned its thesis, he is left with what's left over. Butz is not wrong about everything, just as no other academic is wrong about everything. In fact, he might well be right about a great deal. And there you have the platform for academic evasion, and the betrayal of one of the ideals of the university in the West. They are frightened.

Academics are willing to condemn The Hoax, they are willing to condemn its author, but they are not willing to do their work. They are not willing to deal with what is wrong with The Hoax, because then they will have to deal with what is right about The Hoax. Not a chance. Taboo. A ruined career. And in Europe, prison. That's a lot to ask from anyone, much less your average professor.

[I've heard nothing further from professor LeVine. Like I say, he's one of the good guys with regard to questions on the Middle East, Muslim culture, American Middle East policies and so on. I guess a taboo is a taboo is a taboo.]

ZUNDEL BACK IN COURT ON HOLOCAUST DENIAL CHARGES

Updated Thu. Feb. 9 2006
Associated Press [Excerpts]

MANNHEIM, Germany — Ernst Zundel returned to court Thursday to face charges of incitement, libel and disparaging the dead.

The turmoil resumed almost immediately on Thursday as Presiding Judge Ulrich Meinerzhagen told the dozens of Zundel supporters who packed the viewing gallery that they would be thrown out if they caused any disturbances.

Zundel lawyers then filed a motion accusing Meinerzhagen of bias. "If you don't think your nerves are up to it, you should take yourself off the case," defense lawyer Juergen Rieger told the judge. The defense team also requested that two of the three court-appointed lawyers be moved out of earshot of Zundel and the other defense lawyers as the case proceeded.

Zundel and his supporters argue that he is a peaceful campaigner denied his right to free speech and view his trial as a chance to attack alleged Western double standards and promote their views. They have sought to bolster their arguments by referring to the Iranian president's recent description of the Holocaust as a "myth" and have welcomed his call for a conference examining whether it occurred. They have also seized on how European newspaper editors have invoked the right to free speech to defend the publication of provocative caricatures of the Prophet Muhammad

In his indictment for the Mannheim case, prosecutors cite Zundel texts dating from 1999 to 2003 which they say show his attempts "in a pseudoscientific way, to relieve National Socialism of the stain of the murder of the Jews."

VERY LITTLE NEWS ABOUT DAVID IRVING OR GERMAR RUDOLF

David Irving is to go to court on 15 February, when this Report will be at the printers. I have heard that it is to be a one-day trial. I have no inside information on this upcoming event.

I have received two letters from **Germar Rudolf.** He is cheerful, thoughtful, and resigned to spending the next six years in prison in Germany. That's speculation on his part. He does not expect to find out what the Germans will do with him until the end of 2006.

OPRAH WINFREY AND ELIE WIESEL

Oprah Winfrey and her Book Club have been the center of a media storm. It peaked in late January. Oprah had picked a book titled "A Million Little Pieces" by one James Frey. It was a "true story" about Frey's battle with drug addiction and related matters. It turned out to not be a true story after all and Oprah had to eat it. She handled it very well.

Her next selection for her Book Club is a true story by Elie Wiesel titled "Night." It makes me wonder who is advising our lady. Anyhow, I was going to address this issue of Elie's "true story" via a press release to radio talk shows nationwide. Technical difficulties with my faxing company prevented it.

Meanwhile, the Oprah story subsided, so I have set it aside for another week or two until it heats up again, which will be about the time you will have this Report to hand. She and Elie are going to Auschwitz together, then they will do a segment on her television show, and then the book will be all over the place. I'm ready.

READING MEIN KAMPF

When I read the comments about my work-in-progress "Reading Mein Kampf" in the U. Miami Hurricane, I was forced to realize how many weeks had passed since I have worked on it. Busy, busy, busy. I will make a special effort to do chapter five after I get this Report in the mail. It's a matter of organizing the time. I will do this.

CODOHWEB

We have doing a lot of work on CODOHWeb. A lot of it is background stuff that does not make lively reading. It's very time-consuming, and I very much want to get to the end of it so that I can be free to work some of the increasing number of revisionist stories that are making it into the media and oftentimes into headlines.

I do want to report that V. Hannover's Revisionist Forum, the primary live revisionist forum on the Web, and CODOHWeb, have merged. We were already working together, but this gives us both an organizational "center" that will benefit both sites. There is more to report here, particularly with what I am doing, but I will have to let that go until the April Report.

FINANCIAL AFFAIRS

In **SR 123** I noted that I had a "problem." When your work is doing revisionist "outreach" it's one problem after another, it's the nature of the beast, so what's new?

The problem I addressed is the fact that the resources of the revisionist community are being drained by the legal expenses used to try to keep revisionists out of prison, and once they are in prison to try get them out. We all understand that that is the necessary thing to do.

Nevertheless, I wrote, I am left with a problem. The problem is that funding for the work here over the last couple years has fallen in direct relation to the increasing legal expenses of other revisionists. I had a choice: either stop doing the work, or borrow money to keep the work alive.

I wrote that I absolutely cannot allow myself to go down that road again where I create a debt that I cannot handle. I've been there, done that. Nine years ago I went bankrupt working on "credit," convincing myself that the immense amount of press I got via radio and campus all over the nation would create new funding. I was wrong. In the end I went bankrupt, and had to leave America for Mexico. Once was enough. After Mexico, where can I go?

The good news is that you responded generously during December and I got rid of the bulk of the debt I was carrying then. Still, I was left owing $1,950. It is not a big number, but it's a number I can't handle with current receipts.

This past month when I invested in "testing the waters" with that little ad headed "Academic Freedom?" I created another $450 debt. Maybe I should have cancelled all the ads, rather that some of them. Again, I took a chance. Four times during February and March upwards of 200,000 university students and faculty will have the chance, through that one small announcement, to introduce themselves to "The Committee for Open Debate on the Holocaust" on the World Wide Web. I thought the gamble was worth it.

At this moment my primary objective is the current $2,400 number. I need to get rid of it. This is an absolute must. If you are in a position to help, please come forward with a special contribution, with advice on how to get additional funding, with an "idea" that maybe I have not thought of. Please don't let this go.

For the first time in a long time Holocaust revisionism is reaching the front pages of the international press week after week. For the first time in a long time we have the opportunity to take revisionist arguments to media and to the public to successfully challenge the idea of the "unique monstrosity" of the Germans.

Let's do it. If you want special background, call me. Let's just get it done.

--Bradley

Smith's Report
is published by
Committee for Open Debate
Ont the Holocaust
Bredley R. Smith, Director

For your contribution of $39 you will receibe 12 issues of
Smith's Report.
In Canada and Mexico--$45
Overseas--$49

Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984
Email: NEW
bsmith@prodigy.net.mx

On the Web:
www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

Nº 126 www.Codoh.com April 2006

Supporting "The Campaign to Decriminalize World War II History"

FAURISSON UNHAPPY WITH HOW SMITH WRITES ABOUT JEWS
THE CAMPAIGN TO FORCE NORTHWESTERN TO FIRE ARTHUR BUTZ
SMITH ENOUNTERS A PROBLEM WITH THE "OBVIOUS"

*Robert Faurisson reacts forcefully to the column I printed in **SR 125**. I try to explain my position, unsuccessfully. At Northwestern, Hillel, students, and faculty, including the Department of Religion, denounce Butz. No one supports him. How the "obvious" came to capture my imagination. The issue of "world views." A new column for the student and off-campus press. Brief updates on Zundel, Verbeke, and Toben.*

I'm going to get into a difficult matter here, it may ruffle a few feathers, but it's a matter that I find interesting and important. I believe most of you will be interested in the subject, though you might disagree with me. Holocaust revisionists and Jews have a special relationship with one another. There is a lot of frustration, anger, denial (no pun intended), and mistrust on both sides. And that is the crux of the matter—for me, there is no "side." That's what is difficult to make clear.

In February I submitted a column to the student press titled "Why are we making this power-mad extremist look so good? (referring to Iranian president Mahmoud Ahmadinejad—I printed it in ***SR 125***)." It was published in two campus newspapers that I am aware of. The first was in "The "Daily Hornet" at California State University at Sacramento, the second in "The University News" at DePuaw University, a rather elite Christian campus in Indiana.

The last week in February I heard from Robert Faurisson, who had read the column as it was printed in "The Daily Hornet." He was very direct in his criticism of how I had written about Jews. The core of his concern was:

"You are careful to totally exonerate the Jews. You go on repeating: "It's NOT the Jews, NOT the Jews, NOT the Jews."

It's true, I did use that phrase, though in specific contexts. Briefly, I wrote that revisionism is where it is, and revisionists are where we are, not because of how Jews behave, but because of the synchronicity of how Jews and those of us who are not Jews behave *together*.

Several readers expressed their support for that point of view. One reader called me from England to tell me he thought it "beautifully written" (thank you, Tom)—if I understood him correctly. He called very early in the morning and my head was still full of night slush.

Faurisson was very direct in his criticism of what I wrote. He doesn't beat around the bush. During the 25 years we have been friends he has been just as direct in his encouragement of my work, and sometimes with his praise of it. The directness of language you will find here is what I expect from him.

Following then are excerpts from Faurisson's comments on my column, followed in turn by my observations on the issue he raises. Then I will turn to the

story about Arthur Butz at Northwestern, a consideration of the "obvious" in what I write, and then an enigmatic comment on the affair by Ted O'Keefe.

FAURISSON: "*Ordinary stupid people would think that ... Jews are responsible [for the persecution of revisionists]. But, thanks to Bradley Smith, we can see that in fact, Bush is responsible. Not the Jews. The same, of course, for our prisoners. The American, Canadian, Dutch, German and Austrian governments are responsible. Not the Jews. French Police, Justice, Universities, Media made Faurisson's life impossible. Not the Jews.*"

[...] the letter you got published in The State Hornet on February 13 [is a] shameful or gaga letter in which you went on repeating that, if revisionists are prosecuted and persecuted in USA, Canada, Germany, France and elsewhere, it is because of the Bush administration, the CSIS, the European states, etc, but NOT THE JEWS, NOT THE JEWS, NOT THE JEWS.

[...] I consider that, when a Bradley Smith comes and ... says what you have been writing in that newspaper, it boils down to claiming: 'The criminals are NOT our masters, our tyrants, i.-e the Jews, but all those who are obeying those tyrants and masters. And look precisely at your words.'

[...] You are careful to totally exonerate the Jews. You go on repeating: "It's NOT the Jews, NOT the Jews, NOT the Jews".

There was considerable back and forth not included here. I thought my responses made it so perfectly clear as to what I was getting at that I didn't even bother to go back to the column to read what I had written there. Maybe I had, after all, written something and had forgotten that I had written it. I've been known to do that. Considering the time-honored concept that late is better than never, at least sometimes, I decided to reread the column.

It didn't make any difference. What I found is that I did write, three times, that it was "not the Jews," that it was "not the Jews," that it was "not the Jews." Each time I wrote that phrase it appeared in a specific context, each context being different.

I wrote: *"[It] is not the Jews (sic) who are imprisoning people who question the official history of the Holocaust in the West. The truth is, those responsible for the laws that make Holocaust revisionism a crime are those officials who hold office in Western Governments, a tiny minority of whom are Jews."*

This is simply the fact of the matter. I do not argue that Jews *do not want* to see revisionists censored and jailed. I do not argue that Jews *do not push* for the censorship of revisionism. I do not argue that Jews *do not push* for the criminalization of revisionism, and I do not argue that Jews *do not push* for the imprisonment of revisionist writers and publishers. Jews are up to their necks in this business from the get-go

Nevertheless, it is obvious that those who write the criminal codes, those who ratify them, those who pass judgment on revisionists, and those who enforce those judgments—are all employees of the State, here and abroad. Among that number are what, I suppose, is a tiny minority of Jews. Tiny. I'm willing to be convinced that I am wrong about this. But I believe it is obvious. That is the fact of the matter.

I wrote: *"In 2005 alone, the laws against holocaust denial in France were used by the government, not the Jews (sic), to prosecute political opponents on both the left and the right."*

This statement is either true or it is not true. The percentage of those who hold office in the French Government, from top to bottom, are overwhelmingly not Jews. This is true, or it is false. I don't know the numbers. I'm speculating. But it appears to be an obvious fact.

I wrote: "*When Iranian President Ahmedinejad blames the Jews for laws against Holocaust skepticism, none of those government officials who actually wrote and enacted, who actually enforced those Laws, not one, steps forward to say, 'No it was not the Jews (sic). It was me and my government colleagues.'*"

This statement is either true or it's false. How many State factotums in France or Germany have in stood up to make the matter clear? One? Who is she? I'd very much like to meet her.

In short then, it is *not the Jews* who imprison revisionists, *not the Jews* who pass the laws criminalizing revisionism, *not the Jews* in France who prosecuted opponents of the State under "denial" laws. Jews do push for all those things. Those of us are not Jews, that is the overwhelming majority, comply with what is requested of us.

It is only human for revisionists to be angry with Jews, Faurisson in particular, but Zundel, Rudolf, Verbeke, Porter and how many others? All punished under laws created and enforced by those of us who are not Jews, at the behest of the tiny minority of Jews who live among us. Is this not so?

Jews have behaved very badly in all this. Nothing is clearer. Nevertheless, those of us who are not Jews have gone along with Jews

when we could have chosen to act with honor, stood on principle, and insisted on the truth. However, we are who we are.

In short then, my view is that what Jews want is a Jewish problem. How those of us who are not Jews respond to what Jews want is our problem. If Jews are responsible for what they do, and Jews are responsible for what those of us who are not Jews do, what are we responsible for? Nothing! Are we to behave as children before a stern and grasping parent? It's as if we have no shame.

That's the point of view that I was trying to get across to Robert. It's not always "them." Sometimes, oftentimes, it's "us." And that it is more appropriate and more honorable to take responsibility for our own failures and correct them, than it is to complain about the successes of the others.

It is clear in my mind that I did not "totally exonerate the Jews." I didn't totally exonerate them in my column, and I will not totally exonerate them here. Just as I will not totally exonerate those of us who are not Jews. What's right for the gander, is right for the goose.

ARTHUR BUTZ AND THE SCANDAL AT NORTHWESTERN UNIVERSITY

Here is the primary statement by NEVER AGAIN, a group originated by Northwestern Hillel.

NEVER AGAIN

Sign the Never Again Petition

The Holocaust was a crime against humanity.

Declaring the Holocaust a hoax is an insult to mankind, and a rejection of universally-held historical truth.

As an academic institution committed to training moral and enlightened global citizens, Northwestern University cannot accept the propagation of hateful lies.

For too long, Holocaust denier Arthur Butz has used his professorship at Northwestern as a credential to spread his agenda of anti-Semitic falsehood. His association with Northwestern is an embarrassment. His words and actions have outraged and upset students and faculty of all backgrounds.

We therefore insist that Northwestern enforces its staff policy:

"Demeaning...behaviors that affect the ability to learn, work, or live in the University environment depart from the standard for civility and respect. These behaviors have no place in the academic community." -Staff Handbook (47)

We the undersigned, ask that the Northwestern community take decisive action to sever the name of our university from Arthur Butz's bald denial of history.

We call for the following punitive actions:

Immediate termination of Arthur Butz's Northwestern-hosted website space.

Immediate implementation of measures to ensure that students may easily avoid taking courses with Prof. Butz.

A signed statement from the University faculty, published in the Daily Northwestern, repudiating Arthur Butz.

We promote adoption of the following educational initiatives:

An annual Holocaust and genocide awareness day, sponsored and observed by the University.

The establishment of Northwestern as a leading institution for the study of the Holocaust and genocide.

We look forward to the resignation of Arthur Butz and the day when he is no longer a stain on the reputation of our university

Select the appropriate category to sign the petition:

Everything about this very public statement is ugly. The ignorant sliming of Arthur Butz, and the mindless obsession with protecting the ugly myth of the gas chambers, which includes by definition the charge of unique monstrosity against the Germans. Thousands have signed the petition, mostly Jews. Dozens of organizations have signed it, mostly Jewish. Of those at Northwestern who are not Jews, and those organizations that are not Jewish, either sign the petition or remain silent about it. What's new?

I decided to look into the numbers at Northwestern. There are some 2,500 faculty. A good number are Jews, certainly. For the sake of argument, I am going to say that half are Jews. I don't believe it for a minute, but let's use that figure for the sake of argument. This suggests that at Northwestern there are more than ONE THOUSAND faculty who are not Jews.

Of those 1,000 faculty at Northwestern who are not Jews, there is not one who has stood up for Butz and made the simple observation that it has not yet been demonstrated that in his Hoax, Butz is wrong about anything. ONE THOUSAND faculty on that campus who are not Jews but there is only one who will say publicly that he does not believe in the genocide of the Jews, does not believe the gas chamber stories, and does believe that the beginning of the mess it had a "Zionist provenance."

Jews at Northwestern behave with some honor. They stand up for what they believe in. They are wrong about the Holocaust. They are wrong about intellectual freedom. They are wrong about the role of the university in the West. Even though they are in the minority at Northwestern, and in America, and in the West, they stand up for what they believe (discounting the hypocrites and frauds which are part of every societal group).

The idea that those academics at Northwestern who are not Jews are "terrorized" (as Faurisson has it at one place) is not a statement about Jews. It is a statement about those of us there who are not Jews. What form exactly does our "terror" take? Do we feel faint at the thought of being criticized by a Jew? Oh, my! Slandered by a Jew? Unbearable! What a pathetic bunch of pansies. "Us"—not "them."

I do not exonerate Jews for their role in the Holocaust scam. Today, they play the dominant role it in. They do so because those of us who are not Jews have let them have their way with their story, and with us. We have evaded our responsibility to be forthright, to expose the fraud and falsehood in the story, and to tell the truth as we see it. We have been greedy with our lust for Jewish money and influence, we have been lazy, and we have been fools. We have made a pact with our own devils to go with those who push the hardest, no matter what they are pushing for, rather than with those who deserve fairness and justice.

We are not slaves to the Jews. We simply behave like moral sloths. Those poor academics at Northwestern U are perfect examples, the little darlings. Afraid of being bad-mouthed at a cocktail party, afraid of losing a career promotion, afraid of being ridiculed, afraid of this, afraid of that, afraid of their own shadows until they have reached that place where they will betray any man, any principle, and every professional responsibility. The poor babies at Northwestern are there in the **hundreds**, and only one dares to challenge the fraud-soaked history of the Germans and Jews during WWII.

Sorry. It's not the Jews. Rather, it is the Jews, but it is us too. Jews and revisionists inextricably linked until we decide to agree on what really went down between the Germans and the Jews during WWII, and what has come of it. It isn't going to happen anytime soon, particularly in light of how "we" behave when "they" challenge us.

THE ISSUE OF "WORLD VIEWS"

There are two world views at play here. Each has a legitimate point of view. One focuses on the bad character of "the other." The second is focused on the weaknesses and bad character of "himself." Personality has a lot to do with this, as well as the drift of the life that one has lived. It's the old issue of "nature" verses "nurture."

I do not see that it is either one or the other, but a play between the two. I doubt that world views are entirely consciously chosen. We come to them like we come to our wives and husbands, via fortuitous circumstances that we cannot predict, and that are rooted in an immeasurable number of incidents since time immemorial. In the end, we are who we are, and we don't know very much about it.

This is not by any means a complete review of all the issues raised by Faurisson's reaction to what I wrote about it being "not the Jews." It's a start. Maybe I can be convinced that I am wrong about any or all of it.

If only ten of the pansies on the Northwestern faculty who are not Jews—ten out of ONE THOUSAND—were to behave honorably and speak out in defense of Butz, that would be a start. But that's really too much to ask from those of us at Northwestern who

are not Jews. We have one guy there. That appears to be it.

Shoot me if I'm wrong.

Meanwhile, sometime after I submitted the February column to the student press, it occurred to me that I would like to ask Arthur Butz a question. He's not the sort to chat with the likes of me, so I kept it brief. Did he agree that the Holocaust story was institutionalized at Nuremburg by the Allied Governments, who had all the power, not the Jews? Guys like Josef Stalin and Harry Truman, the Hero of Hiroshima?

Butz replied that if I were asking who was "morally responsible," the Allied Governments were. He added that the observation was "trivially obvious." I replied that I agreed. It was obvious.

Nevertheless, the words "trivially obvious" hung around in the back of the brain for a couple, three days, like some dark little cloud of bad fumes. It wasn't "obvious" that hung around, but "trivially obvious." One day I realized that every Holocaust issue I have addressed over the last twenty-five years has been so "obvious" as to be trivial.

It is obvious to me that free men and women want the "inalienable" right to say what we think, how we feel. Obvious that we believe a free press is more valuable to free men than a censored press. That some "survivor" testimony is true, while some is false. That Germans and Jews are both human beings and each should be treated as such, not just Jews. That academics have to be held responsible for their actions just like those of us who didn't go to school.

These matters are so obvious to me that, from a certain perspective it can be said to be trivial to even note them. Yet that is what I do. It is all I do. I write about the obvious. The more obvious it is, the more I write about it. As a matter of fact, I write only about those matters that appear obvious to me. When there is something I don't understand, I make it plain, obvious that is, that I do not understand it. I find the absence of fact to be about as interesting as facts themselves. Each can be liberating, and each can be devastating.

I have nothing whatever to say that is new. I have never had an original thought in my life. It is very far from being original with me, for example, to believe that I should clear the mote from my own eye before I make an effort to remove it from the eye of the other. I think it obvious that I should to do that. Why? It would take a book. At the same time, it is perfectly obvious to me that I cannot demonstrate that I am right.

The more obvious a matter is, the more mysterious it becomes, in that not all others see it as being obvious. So we will want to be careful with one another. Especially, as revisionists, with Jews. Those of us who are not Jews have a responsibility for Jews. They need our help in a very special way.

Those of us who are not Jews should stop telling Jews that we believe everything they say about Germans. We need to encourage Jews to question the authority of those Jewish organizations that police Jews. Jews are exploiters and beneficiaries of the Holocaust Industry, but they are also among its victims. If that were not so, Jews would not be hated today, and held in so much contempt, by so many others in so much of the world. Who is hated more? It's obvious. No one.

One afternoon I decided to walk to the mail drop, something like a two-mile round-trip. I'm walking along the Boulevard, keeping my eye on the broken and torn up sidewalks, when it occurs to me that I have not heard from Ted O'Keefe for some time. I have my cell phone with me. Cell phones are wonderful little miracles of modern technology. I pull it out of its case on my belt, which Paloma gave me for my birthday last month (the case), and ring him up. In only a moment there he is on the other end of the horn.

Still walking along I tell him about the back and forth I am having with Faurisson. O'Keefe is troubled by it. I tell him not to worry. Faurisson will forgive me. I tell him about Butz and his words "trivially obvious." I begin talking and don't want to stop. I go through the whole Faurisson affair, then the Butz observation, and then I make a leap I had not yet made.

I am not only a writer who address what is most obvious about the Holocaust taboo, but when I write the personal journals and stories, I write only about what is most obvious in my life. Trivially obvious. That is my métier. If it isn't obvious, I don't write about it. I don't wonder about the secrets of the universe, I stand in awe of obvious secrets. If I am asked a question about heaven or hell, or where man came from, I say I don't know. It's obvious that I don't know, and there is nothing more obvious—to me. My entire life is devoted to what is obvious. No mystery, no philosophy, no imagination, no invention, nothing new, no break throughs. I was on a roll.

After a while O'Keefe said:

"I think you're taking too much credit for yourself."

"What?" It was as if my mind went blank. Mexicans say the mind goes "white."

"I think you're taking too much credit," he said. The tone of

his voice suggested that he was not particularly interested.

"Too much credit for what? What does that mean?"

At that moment one of the ladies who owns the mail drop appeared at the glass door to their shop with her keys in her hand. I told Ted the mail drop was closing. I had to go. We said goodbye, and that was it. In the mail there was one check for $40, and three multi-page, multi-colored flyers from natural healers selling supplements guaranteed to solve my prostrate problem. There are twenty or thirty doctors and alternative healers around the U.S. who demonstrate what to me is a suspicious interest in the condition of my prostrate.

A couple three of these twenty or thirty guys (they're all men) are Jews. If push comes to shove regarding my prostrate, would I want one of "them" messing with "mine?" Considering the work I do? It would probably be alright. I'd have to think about it.

That was yesterday. Today I'm still thinking about O'Keefe saying that I am taking too much credit for going on about how I write only about the obvious. I don't understand what he was getting at. Maybe I kind of half get it. I don't know. His words "too much credit" are drifting around inside the skull like a dark little fog. It's drifting around in there very, very slowly.

NEW OPINION PIECE FOR PRINT PRESS

We have sent the following Op-Ed to student and mainline press. The language is very carefully written. We want to publish in mainline campus papers and in city dailies, not small special interest publications with tiny audiences. Again, we'll see.

HOW CAN YOU ADVOCATE FREE SPEECH TO DENY THE HOLOCAUST?

Bradley R. Smith

16 March 2006

It is commonplace for students and others to ask: "With Germany's historical record, how can you advocate free speech to deny the Holocaust? Isn't Germany merely preventing another Holocaust from happening? The answer is not complicated."

There is little doubt that Germany and Austria have their laws in place because they fear, if not another Holocaust, then at least another period of fascist leadership, similar to the National Socialist period. However much such laws may have been valid in the immediate postwar period, they are counter-productive now, for at least two reasons, and are moreover illogically founded.

The first reason the laws are counter-productive is that they inhibit the exchange of information. History shows that whenever an elite attempts to control information, it breeds resentment and conspiracy theories about "the thing that is hidden." It is shortsighted for any government to ban speech about something as transparently innocuous as discussions about the historical past.

We might want to revise that slightly, with a nod to the other side. Many supporters of the traditional Holocaust story, and many Jews, are convinced that anyone who speaks or writes about the inaccuracies in the Holocaust story is fostering anti-Jewish sentiment, because Jews will be blamed for the inaccuracies. In this way, so the argument goes, Holocaust revisionism is hate speech. This may be true under some circumstances, and we can provide an example of the kind of statement that might concern them, such as "The gas chambers of Auschwitz were a fiction created by Zionists to extract money", which, according to standard definitions, is a clear-cut expression of Holocaust "denial."

Yet there are two things going on in that statement. The first is a statement about Auschwitz, the second is a statement about Zionists and, presumably, Jews. Under current laws, the first part of that statement alone would, ostensibly, be a crime. That is the problem. The second part of the statement, concerning Zionists, may or may not rise to the level of hate speech, but it is certain that in the minds of many Jews it will be perceived as such.

It would be best for the civic health of Germany and Europe for both statements to be covered by freedom of speech laws. But if, in fact, the laws are really meant to prohibit the second half of that statement, then they should be explicit on that score, so that free speech advocates would at least know what they are struggling against.

A good example could be given that indicates the actual mind-set of the Germans and Austrians. A few years ago a German historian named Fritjof Meyer wrote an article, and a lengthy rebuttal that was, in its essential points, indistinguishable from the position of David Irving, who is now serving a lengthy prison sentence in Austria for Holocaust denial.

For example, Meyer claimed in his article that the death toll at Auschwitz was in the low hundreds of thousands, that the famous 4,500 deaths-per-day memo was a forgery, and that none of the crematoria were used for gassing inmates.

However, Meyer also cloaked his observations with suitable track-backs to Holocaust mavens like Robert Jan van Pelt, and with a pious and regretful meditation on the crimes done to the Jewish people, at Auschwitz and elsewhere. In other words, objectively speaking, Meyer "denied the Holocaust." However, Meyer suffered absolutely no punishment whatever. From this we conclude that the crime of Holocaust denial, as it exists on the statute books in Europe, is sometimes less about the substance of what one says, but rather about the form and means used to express it.

The above example points to the other reason why the laws against Holocaust revisionism are counter-productive. If the authorities are concerned about a rebirth of Nazism, then they should simply say so. If they are concerned about a rebuilding of anti-Jewish sentiment, then they should say so. On the other hand, by criminalizing any open discussion of the Holocaust they are actually encouraging, rather than discouraging, the growth of a corrosive suspicion and fear that the governments of Germany and Austria are dominated by foreign, and perhaps Jewish, interests, which in their turn will also foment hatred.

Legal regulation of opinion always fails, precisely because "Thoughts are Free": they will not obey stop signs or attempts to tell them what to do. Removing these barriers on freedom of thought and expression in Europe is the best way for the circulation of long-repressed opinions and doubts, and the surest way to ensure the softening of extremist opinion on either side of the political spectrum, as it rubs shoulders with the mass of common sense which is the center of gravity for all social peace.

Thus the solution is, in some ways, a paradox: the best way to stop Neo-Nazism is to allow it. The best way to stop hate speech is to ignore it. And the one certain way to ensure the probability that there will be no more Holocausts is to not pass laws against thinking about them, or discussing them.

Bradley R. Smith is co-founder of

Historians Behind Bars
www.historiansbehindbars.com

UPDATE ON ERNST ZUNDEL
From Ingrid Rimland

Email 15 March 2006: The trial in Mannheim has been postponed again - this time indefinitely. So far, in 6 or 7 hearing days, all the time was taken up with questions about protocol and about whether or not Ernst's attorneys might not be as politically correct as is expected - only the charges were being read. There will not be another trial date for 3 or 4 weeks.

We are now treating Ernst's arrest and deportation as a bona fide extrajudicial rendition - in other words, a political kidnapping, as it should have been dealt with all along. We are justified in doing this because we are in the possession of some 150 lbs (!) of Freedom of Information Act documents, many on official letterhead, that show clearly that three (possibly four) so-called "democratic" states were involved at the highest level in criminalizing and then railroading one man into incarceration whose only "weapon" was his old-fashioned fountain pen.

Ernst Zündel
J.V.A. Mannheim
Herzogenriedstrasse 111
D-68169 Mannheim
F.R.G. / BRD [Germany]

SIEGFRIED VERBEKE:
From His German Prison

Siegfried Verbeke has not been in the news the way Zundel and Irving have been. But the 63-year old Belgian has been the head of the Free Historical Research Center since 1983. He was one of the first people that Germar Rudolf turned to when Germar "discovered" revisionist arguments. Verbeke is a printer by profession. He played a key role in printing revisionist books in Europe, while helping to build Germar's German-language Vrij Historisch Onderzoek (VHO) Web site.

Verbeke was arrested last august time at Schiphol Airport in Amsterdam, as he was about to fly to Manila. A German judge had issued an international arrest warrant against Verbeke at the end of 2004 for "casting doubt" on the internet about the six million. Germany asked Belgium to extradite Verbeke last year but a Belgian judge refused the request.

Verbeke had already been convicted in Belgium of denying the Holocaust. The appeals court in Antwerp sentenced him in April 2004 to a maximum one-year jail term and a 2,500-euro fine for anti-racism laws. And so it goes.

[Edited] 27 February 2306

Dear Bradley and family: I have been in jail here since 09 August 2005, or seven months. The prison here looks medieval. The building dates from 1865. Every morning I expect to see Hussars of Frederick the Great ride by.

Life is hard here. Isolation for 23 hours each day, no phone, no visits, correspondence censored, and of course no woman! Nevertheless, you get used to it.

I have been thinking. You and I are a lot alike. You were a bookseller, you went broke, and so did

I. You like wine, you like to write, and I do too. We both had a humble youth. We both have very religious life companions. You took care of an aged mother, you are not religious but you are tolerant. That's me. We worked hard—I was careful with money. I think we are different there. We seem to have something of the same kind of brain, we love literature, and we are both willing to take chances. That's a lot in common. No?

I don't know when I will be free. There is now word of a second accusation. Let's hope that it will not become a series of accusations like what happened to Udo Walendy and Gunter Deckert.

Wishing to be with you on the veranda, drinking white wine.

Siegfried Verbeke #207
J.V.A. Oberer Fauler Felz 1
D-69117 Heidelberg
F.R.G. / BRD [Germany]

GERMAR RUDOLF

There is nothing new of consequence on Germar. I hear from him about once a month. This is his mailing address. Mention my name.

Germar Rudolf
JVA Stuttgart, Asperger Str. 60,
D-70439 Stuttgart
F.R.G./ BRD [Germany]

FREDRICK TOBEN FLIES TO IRAN TO LECTURE ON THE HOLOCAUST

Toben flew from Adelaide Institute in Australia to Iran in early March to fulfill three lecture dates. He was accompanied by an engineer, Richard Krege, who I am not yet familiar with, and a large scale, table-top model of Krema 2 at Auschwitz. The schedule looked like this:

Sunday, 5 March 2006 – Islamic Azad University - Mashhad: 16.00 - 19.00 hours

Monday, 6 March 2006 - Ebnesina Medical University - Mashhad: 16.00 - 19.00 hours

Tuesday, 7 March 2006 - Ferdowsi University - Mashhad: 09.30 - 12.00 hours

The talks were given under the general rubric of:

LECTURES ON THE "HOLOCAUST" Fact or Lie?

Richard Krege, using his Krema 2 model, covered the following points:

1. Daily life in the camps.
2. Dispelling rumors of secrecy concerning camp life.
3. Demonstration of Auschwitz-Birkenau Krema II model and its failings.

All this information is available on Toben's Website at www.adelaideinstiture.com There you will find photographs of Toben and Krege arriving in Iran, and photos of each of the lectures including the audiences of men and women, usually (always?) segregated. It appears to have been quite a performance.

THE FUNDING ISSUE

Last month I reported on an increasingly unhealthy financial situation, the primary problem being that I had to get rid of $2,400 in borrowed debt ASAP. I want to thank those of you who responded. I was able to keep up with ongoing expenses and reduce the $2,400 number to $800. It ain't perfect yet, but the new number sounds a lot better to me than the other one.

Your contributions help me take care of business, and are the only funds I have, other than social security, to take care of the household. You each have your own households to take care of, I understand that. But I am willing to wager that nearly every one of you chose a more mature way to ensure that you could do that than I did. Holocaust revisionism? Smith, you gotta be crazy.

Again, thanks for what you did for me last month. If you can, if you will, do it for me again this month, I would expect to be cured for the foreseeable future.

NEXT MONTH

SR 127 will go to the printers a week or so late next month. Don't worry. I will have a real good story to tell you when I get back. Until next month then.

Bradley

Smith's Report
is published by
Committee for Open Debate
Ont the Holocaust
Bredley R. Smith, Director

For your contribution of $39 you will receibe 12 issues of *Smith's Report.*
In Canada and Mexico--$45
Overseas--$49

Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

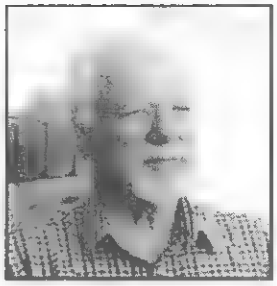
Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984
Email: NEW
bsmith@prodigy.net.mx

On the Web:
www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

Nº 127 www.Codoh.com May 2006



Supporting "The Campaign to Decriminalize World War II History"

LITTLE MOVEMENT IN CASES AGAINST IMPRISONED REVISIONISTS

MAYBE SMITH IS WRONG – MAYBE IT *IS* THE JEWS

SMITH DEBATES ACADEMICS ON HISTORY NEWS NETWORK

Ingrid Rimland to decide whether she will accept an invitation from the German State to testify in Ernst's trial. Germar Rudolf and Siegfried Verbeke are finally charged. First letters from David Irving en route. Readers of this Report are about evenly divided with regard to my article where I argue that for us, "we" are the problem, not the Jews. I have another back and forth on History News Network with some scholars and others.

INGRID RIMLAND INVITED TO TESTIFY IN GERMAN COURT

Following is a communication received by Ingrid Rimland suggesting that she go to Germany to testify about who owns the Zundelsite.

[Start]

Certified translation from German into English language

Landgericht Mannheim
[Mannheim Regional Court]

Case Number: 6 KLs 503 Js 4/96

Criminal proceedings against Ernst Zundel on suspicion of incitement to hatred and violence against segments of the population [Volksverhetzung] and other [penal provisions]

Dear Dr. Rimland:

The Mannheim Regional Court is considering examining you as a witness in the criminal proceedings against your husband, Ernst Zundel. The primary facts in issue are the setup and ongoing operation of the Internet site "Zundelsite.org." As an American citizen, you are certainly not obligated to appear following a summons from a German court in Germany. Moreover, no coercive measures may be imposed upon you. The court may, however, attempt to achieve your summons or your examination through officials in the USA by means of judicial assistance.

I should like to inform you in advance, however, that pursuant to § 1 No 2 of the German Code of Criminal Procedure [Strafprozeßordnung (StPO)], as the wife of the accused you have the right to refuse to testify anyway. In other words, even if you were examined by American officials by means of judicial assistance, you would not need to give any testimony in the matter. Pursuant to § 55 Para. 1 StPO, you also have the right to refuse to respond to such questions if answering them would place either yourself, a family member, or your husband in danger of prosecution for a criminal act. Based upon suspicion of your joint responsibility for the "Zundelsite.org" Web site, the Mannheim Public Prosecutor's Office is also currently conducting investigative proceedings against you on suspicion of incitement to hatred and violence against segments of the population, according to a notice from the Mannheim Public Prosecutor's Office. Given the current state of affairs, it is hard to conceive of questions to which a response would not place you or your husband in danger of criminal prosecution (primarily on suspicion of incitement to hatred and violence against segments of the population pursuant to § 130 of the German penal code [Strafgesetzbuch (StGB)]. You would therefore be fully entitled to refuse to give testimony pursuant to § 55 StPO.

In the present criminal proceedings against your husband, therefore, you could be examined in the matter only if you are prepared to give testimony. The court therefore requests that you notify it as to whether you are prepared to give testimony as a witness in the present criminal proceedings against your husband, or whether you are invoking your right as a witness to avoid self-incrimination pursuant to § 52 StPO or your right to refuse to

divulge information pursuant to § 55 StPO. In this case, all further attempts to obtain testimony from you would be pointless.

If you are prepared to testify, however, then an examination in the main proceedings before the Mannheim Regional Court at a date to be determined would be the first option. The court would insure your safe conduct for this purpose, i.e. you would not be in danger of being arrested or otherwise bothered in relation to the aforementioned investigative proceedings by the Mannheim Public Prosecutor's Office. The expenses of your travel and accommodation would be reimbursed.

If you are not prepared to appear for examination in person before the Mannheim Regional Court, examination via a videoconference link would also be possible. You would then travel to an as yet undetermined location in the USA, such as a German consulate in your vicinity, and the sound and image of your testimony would be transmitted to the courtroom. If you are not prepared to do this, then there is the final option of having a consular official conduct your examination on commission. Your personal testimony in Mannheim or examination via videoconference link would be preferable, however, because the participants in the proceedings, including your husband, would then have the opportunity to address questions directly to you.

In conclusion, I therefore request your response to the following questions:

1. Are you prepared to give testimony in the criminal proceedings against your husband before the Mannheim Regional Court on suspicion of incitement to hatred and violence against segments of the population [Volksverhetzung] and other penal provisions, or do you refuse to give testimony based upon the aforementioned rights und § 52 and § 55 StPO
2. If you are prepared to give testimony,
   a. are you prepared to appear as a witness (with a guarantee of safe conduct) before the Mannheim Regional Court at a date to be determined, and to give testimony as a witness in the matter?
   b. Are you otherwise prepared to participate in an examination via videoconference link and to give testimony as a witness in the matter?
   c. Are you otherwise prepared to have a German official in the USA conduct your examination on commission and to give testimony as a witness in the matter?

I would like to point out that you are not obligated to answer these questions. In the interest of expeditious handling of the present criminal proceedings against your husband, which would surely also be important for you since your husband is in pretrial detention, the court would be very thankful if you would show your cooperation by answering the questions listed above. Otherwise the court must consider an attempt to approach you through of.. cials in the USA by means of judicial assistance.

Sincerely,

Dr. Meinerzhagen

Presiding Judge of the Landgericht [Regional Court]

[Stop]

Ingrid writes: *"Every single response to my tentative announcement that I was considering going to Germany to testify in Ernst's trial as to the ownership of the Zundelsite has been a horrified: FOR HEAVEN'S SAKES, DON'T GO!! The best response, I think, came from a supporter who simply wrote on a white sheet of paper: "Come into my parlor," the spider said to the fly. . ."*

I have to agree. There is no way that the German, or any, legal system cannot be manipulated to allow the State to do what it wants. Ever. To the point of "legally" starting preemptive wars against small nations on the other side of the planet.

A LITTLE NEWS ABOUT GERMAR RUDOLF, SIEGFRIED VERBEKE, DAVID IRVING, AND PEDRO VARELA

GERMAR RUDOLF AND SIEGFRIED VERBEKE

News24.Com (South Africa)
18 April 2006

Two Charged for Holocaust Denial

Berlin - German prosecutors say they have charged a German far-right activist, extradited from the United States, and a Belgian man, handed over by the Netherlands, with incitement for allegedly denying the Holocaust. On Tuesday, prosecutors in the western city of Mannheim said Germar Rudolf and Siegfried Verbeke were accused of "systematically" denying or playing down the Nazi genocide of Europe's Jews in documents and on the internet, and of stirring anti-Semitic hatred. Denying the Holocaust is a crime in Germany. It carries a maximum sentence of five years imprisonment Rudolf, 41, published a study claiming to prove that the Nazis did not gas Jews at the Auschwitz concentration camp. He was deported to Germany from the US in November, to serve a 14-month prison sentence for a 1995 conviction on similar charges.

Verbeke, 64, was arrested in the Netherlands and also extradited to Germany in November. Prosecutors in Mannheim are leading a similar, but unrelated case, against Ernst Zundel, a German deported from Canada last year.

This is good news—in the sense that they have been charged. Rudolf half-expected to not be charged until his original 14-month sentence was up. So the

process is forwarded by several months. For what it's worth. I have heard from both Verbeke and Rudolf via private letters. Verbeke is worried that he will be charged with first one crime, then another, and so on for years. He has no way to know what is going to happen with him. Rudolf appears to be taking everything quite in stride, reading, studying, exercising, writing letters. He is rather worried about his wife, because he understands something of her anguish at this forced, and brutal, separation.

DAVID IRVING

I have heard a rumor, and that is all it is, that David expects, or half-expects, to be released from his Austrian prison before the end of the year, and not serve the full three years he was sentenced to.

Paul Grubach has received several pages of hand-written letters by Irving, via Lady Michele Renouf, which he will distribute as soon as he can "translate" Irving's (English) handwriting. They are to be posted on the Web. I will outline them here next month.

I have finally gotten what I believe is a correct address for Irving. If you write him, mention my name.

David Irving Gef. Nr. 70306
Justizanstalt Josefstadt
Wickenburggasse 18-20
1082 Wien Austria

PEDRO VARELA

Pedro Varela (Geiss), proprietor of the European Bookstore in Barcelona, Spain, was arrested on 11 April for distributing *"negationist"* books that question the Holocaust story. The police seized some 5,000 books and documents. The police told the press that the raid wasn't against the bookstore itself, but against the *Association Cultural Editorial Ojeda,* which operates out of the bookstore. *Editorial Ojeda* distributes books containing negationist views on the Holocaust and books that are viewed as being "xenophobic" in nature.

In 1998 Pedro Varela was condemned to five years in prison for inciting racial hatred and "denying or justifying" genocide—that is, offering a second viewpoint on the matter. The case was taken to a higher court where the sentence was put to one side without a final resolution. From what I make out of the Spanish, that sentence still hangs over him. He's risking everything.

Editorial Ojeda distributes its negationist titles, principally via the Internet, to Germany, Austria, the European Union generally, the United States and other countries worldwide. Varela, for his part, tells the press that he will continue to operate his bookstore and continue to distribute revisionist books via the Internet—(no matter what our Jewish friends would prefer him to do).

IT'S NOT THE JEWS – OR IS IT?

The reaction to my article last month on the failure of those of us who are not Jews to stand up for what is right, with a sense of honor, irrespective of how many times we are asked to do the contrary, created a good deal of controversy among readers. The majority of you who responded believe I am wrong about this issue, that Faurisson is right. Joe Bishop wrote perhaps the clearest, brief response.

I just read your latest SMITH'S REPORT No. 126 and I would like to weigh in on the issue concerning Professor Faurisson's comments. You are both right, in a sense, but Faurisson gets at the real thing better than you do.

I agree with Faurisson completely. The issues involving censorship, imprisonments, persecutions, etc. revolve around responsibility. Who is responsible for these acts? As you point out, the judges and police, the people in academe, the government officials, the teachers, the media types, and others are the ones who officially or directly issue the warrants, do the arrests, incarcerate, censor, persecute, and otherwise muzzle or neutralize revisionists. They are directly responsible, but only up to a point.

Most of these people are apolitical and they usually do not really understand the issues at play or what is at stake. Generally, they don't study history and couldn't care less about historical truth and accuracy. They are on paid career tracks. They are highly susceptible to 'behind the scenes' pressures and admonitions. They tend to take the line of least resistance in order to protect their jobs and to win praise. They often even believe it is 'right' to repress revisionism and fall for the usual moralistic canards as advanced by the loud and pushy Lipstadt types. All this does not absolve them of responsibility, but it does provide *us* with the responsibility to dig deeper as to who really moves society in these directions.

To your credit, you admit that Jews do push for the censorship and repression and arrests. Not all Jews, not even most Jews probably, but the 'movers and shakers' who apply the strong pressures or who make the threats - 'behind the scenes'—are indeed usually Jews. Their power and energy in this

area is mostly unopposed, as revisionists have little or no power or influence. Thus it is Jewish groups, Jewish committees, Jewish activists, who are able to call the shots, to do the moving and the shaking of officialdom in directions of their choosing.

The best analysis of how Jews operate behind the scenes and apply these pressures is found in an older work called *'They Dare to Speak Out'* by Paul Findley (Lawrence Hill and Company, Westport, 1985). Findley describes how they operate and how officials, groups, and bodies respond to them. He also describes what happens to those few who don't do their bidding and how others take notice of same.

If revisionists or others wish to halt or reverse the rounds of persecutions and repressions and censorship and arrests and incarcerations, they need to recognize first of all who is directing all this. Ultimately, to resolve the problem, it would do no good to remove or disempower the officials and the judges etc. They would only be replaced by others just as susceptible to the pressures. One has to directly apply the spotlight to the Jews who tend to work in the background, in the shadows so to speak. They can not survive such scrutiny. Therefore I urge and advise you to stop blaming the secondary figures, and apply more attention and criticism to those in the shadows who manipulate and direct those secondary figures.

In short, it *is* the Jews. Please proceed accordingly.

Joseph Bishop.

PROBLEMS WITH "TRUE STORIES" FOR OPRAH, ELIE, AND THE HISTORY NEWS NETWORK

Dagmar Barnouw is Professor of German and Comparative Literature, University of Southern California, and author most recently of *The War in the Empty Air: Victims, Perpetrators, And Postwar Germans*. Once every three or four months HNNwill publish an article by professor Brnouw. Each is received by the folk who post on HNN with outrage, contempt, and slander. It is clear that she doubts a number of the orthodox Holocaust stories, but it is not clear how many or which ones.

On 3 March HNN posted her article titled "True Stories : Oprah, Elie Wiesel, and the Holocaust," in which Barnauw notes that the "semifictional mixing of facts and fictions ... does not seem to qualify the value of eye-witnessing [that is] ... highly personal docufictional narration has been the model for a huge body of Holocaust literature dealing with the experience of literally unbelievable [sic] victimization ...

"The extraordinary commercial and critical success of films like *Schindler's List* as documentary 'Truth' about the Holocaust ... made absolute Evil more evil, the terror more 'fresh' ... Why was the new translation of *Night* so important now? Why did Oprah 'really' choose that book? Why should we care what Oprah and Wiesel are doing in Auschwitz? Or her high school essay contest on *Night*? Are we more comfortable with the familiar horrors that do not ask for our social and political intervention now, but only for the busy timeless rituals of never-forgetting?"

I was the first to post a comment. I thought these simple questions would be addressed in a lively manner by the folk on HNN. I discovered that no one on History News Network—no one—wanted to talk about Elie Wiesel.

Oprah in the Soup Again? Bradley Smith on March 19

We start off here with Elie Wiesel but move on rather too quickly to the Wilkomirski fraud. There is enough fraud in the Elie Wiesel story to entertain readers. We dodn't have to go to second raters. Matters to be addresed, always with a comic sensibility, are:

How many death camps does Elie say he was liberated from? How far did Elie fly when struck by a taxi cab in Manhatten? How many people were burned alive at Buchenwald every day while Elie was there? Who did the counting?

How long does Elie say that geysers of blood erupted (like—erupted!) from Jewish graves at Babi Yar? What did Elie's father say to him when the Germans ordered the old man to burn his son alive? When the Russians were about to liberate Auschwitz, why did Elie and his father choose to go with the German genocidalists rather than wait for their communist liberators?

What does Elie believe every Jew should keep in his heart with regard to Germans, and what do the Germans personify for Elie? Did Elie join his comrades after Buchenwald was liberated in going to town to "rape German girls?" If he did, did he enjoy it? Was that nice? If not, why not? And why did Elie change his story about raping German girls?

Richard F. Miller on March 20

[*Mr. Miller is author of* Harvard's Civil War: A History of the Twentieth Massachusetts Volunteer Infantry *as well as* A Carrier at War: Shock and Awe Aboard the USS Kitty Hawk. *He was an embedded journalist in Baghdad and Fallujah. I am aware from other exchanges we have had that he is a real intellectual and has an exceptional grasp of the language, as you will see in his final post. Here Miller is responding to my assertion that a taboo protects the Holocaust story from open debate. I think it remarkable that men of Miller's background and learning have such strong opinions about the H. story while having so little grasp of the simplest revisionist arguments.*]

Taboo, Mr. Smith? Not taboo, just not much of a market for lies. Whatever Barnouw's views towards Jews (you have already made yours clear), her screeds tend to be in service to a "new" European history that seeks to liberate itself from older, more dangerous memories. That new history requires accomodation with Europe's new minorities, i.e. Muslims, as well as the rewriting of history to assert a fascist-free incarnation of European norms of international behavior. […]

Baranouw teaches at a major California university; you may post here or contribute articles to the Institute of Historical Review--just your sort of people, I would imagine. Many people have "used" the Holocaust for many reasons, Mr. Smith. Your use of the topic is all too familiar.

Bradley Smith on March 21

Mr. Miller: There are a number of assertions here that I would like to address.

Miller: *Taboo, Mr. Smith? Not taboo, just not much of a market for lies.*

Smith: This is a careless statement, which surprises me, as I have not seen you making careless statements in the many posts and articles I have read of yours. We are speaking to one another. Am I the liar? What are the lies? There are liars in every group. Elie Wiesel is a demonstrable liar. I will not charge, because of that, that all Holocaust survivors are liars, or all Jews, or all who defend them from an open debate about their demonstrable lies.

***Miller*:** *"Whatever Barnouw's views towards Jews (you have already made yours clear)..."*

Smith: I wonder why you believe you know what my views toward Jews are? I don't know the answer, because you don't say. I will speculate. I do not believe in the gas-chamber stories any longer so I am necessarily – what? I literarlly do not understand what you mean when you write that I have made such views "clear."

***Miller*:** *"... her screeds tend to be in service to a "new" European history that seeks to liberate itself from older, more dangerous memories. That new history requires accomodation with Europe's new minorities, i.e. Muslims, as well as the rewriting of history to assert a fascist-free incarnation of European norms of international behavior.*

Smith: This is a dense set of assertions which seem reasonable to me. […]

***Miller*:** *These laws were passed not to satisfy Jews but, to put it bluntly, to control individuals much like yourself who, they feared, given a chance, would be all to happy to finish what the Germans and their willing collaborators began.*

Smith: I agree with the initial assertion here—the laws were not passed (primarily) to satisfy Jews. Then you fall into the great cliché forwarded by the Holocaust Industry, precisly to prevent a sane and open debate on the matter -- that those of us who question the gas-chamber story want to murder all the remaining Jews in the world. There is something rather too stupid about this cliché (I am not saying that you are stupid for expressing it—it is a charge that "everyone" who has not looked at the other side of the story forwards as if they are on some kind of "automatic reply machine").

[…] One consideration about Nuremburg and the other war crimes trials that revisionists consistently refer to is that while the Germans were convicted of using the most effective weapon of mass destruction the world had ever seen to murder the Jews of Europe, it was not thought necessary to investigate the murder weapon. It's not like television where a pocket knife, if suspected of having been used in a homicide, is thoroughly examined using the most sophisticated machines of analysis and a detailed report written. Pocket knives, yes, gas chambers no?

Who benefited from the "stipulation" of a great murder weapon, and the absence of "proof" for a great murder weapon? On the other hand, perhaps there was a thorough investigation of the German gas-chambers at Nuremburg. Maybe you can point me to it. It should be based on war-time generated documents, and forensic studies of the gas chambers and ruins of gas chambers that remained at the time of the trials. If there is, please point me to it. It might change my life.

[…]

Miller: Baranouw teaches at a major California university; you may post here or contribute articles to the Institute of Historical Review--just your sort of people, I would imagine. Many people have "used" the Holocaust for many reasons, Mr. Smith. Your use of the topic is all too familiar.

Smith: [...] I agree with you wholeheartedly that "Many people have 'used' the Holocaust for many reasons..." I will suggest that among them are the Soviet mass murderers, who were primarily responsible for providing "proof" of gas chambers (would Josef lie about something like that?), the British and French who at that time held maybe 800-millions of non-white peoples in racist subjugation, and the Americans who intentionally murdered hundreds of thousands of innocent, unarmed civilians via high explosive, incendiary bombs, and nuclear weapons, all for a greater good of course. And then there are our Jewish friends. I do not want to address them in any way differently than I address Americans. Do you? Jews used, and are still using, the gas-chamber story to morally legitimate their claim to a land where other people are living and who do not want them there. And for other reasons as well. [...]

Richard F. Miller on March 28

Dear Mr. Smith: I have returned from Iraq and may now answer you more fully [...].

I did not say that you were a liar. I said that Holocaust Deniers are retailing lies. This does not make every Denier a liar. Quite the contrary. Even the brightest among us--perhaps especially the brightest among us--seem unusually willing to accept and purvey untruths. One thinks of Orwell's famous reply to a friend who tried to sell him on the glories of Stalinism: "Only an intellectual would believe that."

Despite your gentlemanly mien and affect of reasonableness, it's as easy to dismiss your "arguments" as it is those of your more extreme (sounding) fellow travelers. The reason has to do with what you have in common with the IHR types--you place what should be strictly evidentiary questions in the service of a broadly anti-Semitic agenda. In truth, I doubt you can help yourself.

Let us assume, arguendo, that the question of the existence of gas chambers was debatable based on conflicting or ambiguous evidence. The question would be debated on its merits, detached from the "other" matters that your types inevitably drag into your argument. In short, it's not really just a question of gas chambers, is it? Indeed, you can't consider that question without tying it into the legitimacy of the Israeli state, its purported crimes (Jews stole the land, as you not-so-quaintly put it), the degree of Israeli control over U.S. foreign policy, and so forth. It is your lack of dispassion that raises questions about your credibility. You come here purporting scholarship, peddling truth, when in fact, you're a politician, peddling a political agenda, albeit an extreme one.

In addition, I've noted one other matter that you have in common with some of your fellow travelers--a degree of self-confessional narcissism that impels you to "share" with the rest of us exactly how you came to your particular insights. It always seems to occur to your types as a sort of epiphany in which (to use Dagmar-speak) first you were "holocaust-believing" and then, following some event on the road to Damascus (pun intended), you became "holocaust-disbelieving." Hitler relates a similar epiphany (although about Jews generally, not the Holocaust) in *Mein Kampf*. David Duke, relates the same experience in his recent tome, *Jewish Supremacism: My Awakening to the Jewish Question*. [...]

All this makes for a compelling personal interest story, but like your perpetual confusion between evidentiary issues related to the Holocaust, the foundation of Israel, the influence of Jews, and so forth, is immaterial to the question you claim to answer--the existence of the gas chambers.

In short, you are not believable because you lack dispassion. This is not to say that you're a liar. It simply means that your arguments deserve as much serious consideration as RNC or DNC press releases do about, say, the state of the U.S. economy. There are serious academic questions in Holocaust studies. But frankly, I'll look for answers from scholars like Raul Hilberg and not from those with politics for sale.

Nothing personal, old sport. It may well be that in a hundred years, somebody real will come along and prove that there were no gas chambers. But life is short and reading lists are long--and most of the world (outside of the IHR, NA and the government in Cairo) will not be looking for Holocaust information from the Smith Report. [...]

Bradley Smith on March 28

Mr. Milller: This is all reasonable and reasonably expressed (thank you), except for one thing:--***you miss the point entirely.*** The fact that I no longer believe the gas-chamber stories is neither here nor there. Who am I?

I always make it perfectly clear that I do not do the chemistry of gassings, do not do the engineering

issues of gas vans, do not do the calculations about how many bodies can be burned with how many kilos of coal in how many minutes, do not understand the science of making human soap, or how to treat human hides from murdered Jews to make comfortable riding breeches of them. I am not an expert, or even a novice, with re to the Nuremberg documents. I leave all those matters to the academics and other professionals who have the necessary training. So your concern with "evidentiary" questions is rather off the mark.

I only do one thing. I try to encourage an open debate on the matter. It's a tough slog. To do so always – always! – brings forth accusations of anti-Semitism, but *never* an open debate. This thread is a good example of it. I began the thread. I thought Barnouw had moved too quickly away from Elie Wiesel onto the second-rater Wilkomirski. It is my view that Wiesel is an important element in the dialogue that needs to take place on the issue of survivor testimony, while Wilkomirski is not. So I listed a few questions about Wiesel's suvivor "eye-witness" testimony that I assumed might interest the history-minded folk who post here. These very simple questions remain at the top of the thread. No reader addressed any of the questions, which together suggest that Elie Wiesel lies about his experience with Germans, and that he lies. Would it be a significant milestone to admit the obvious of an "eyewitness" to unique German monstrosity?

Maybe not, but we have to start someplace. I think I am usually pretty dispassionate about it all.

With re to Hillberg: again, why not? I don't recall he had much (almost nothing) to say about gas chambers, but why not? Reminds me that Churchill, in his formidable history of WWII, unlike Hillberg, had nothing *whatever* to say about gas chambers. Maybe it slipped his mind. Or Eisenhower in his *Crusade in Europe*. The greatest WMD of all time. Maybe Ike was an anti-Semite (I can hear it now – Smith's being a smart-ass again). Still. . . one wonders why?

You write: *"...the question you claim to answer--the existence of the gas chambers."*

This is just a dead wrong observation. I do not write anything whatever about gas chambers. If I do a piece on an Abraham Bomba and his eyewitness gas chamber testimony, for example, I deal with Bomba's text, not the gas chambers themselves. Again (forgive me) you miss the point. While I no longer believe the gas-chamber story, what I believe and don't believe has nothing whatever to do with whether gas chambers existed or not. I am pointing out that the professors refuse to discuss any aspect of the Holocaust story that might possibly make them the target of those fronting for the Holocaust Industry.

The common response, ala Deborah Lipstadt, is that such a dialogue is worse than useless, as there *cannot be* "another side" to the gas chamber story. Revisionists like Mattogno, Crowell, Graf, Butz, Rudolf and Faurisson are routinely suppressed, censored, prosecuted and imprisoned for trying to argue their case. How can the profesorial class stand aside and let that go on? Holocaust true believers have a word for that behavior, a word of contempt: "Bystanders."

You write: *"... first you were 'holocaust-believing' and then, following some event on the road to Damascus (pun intended), you became 'holocaust-disbelieving.'"*

What should be said here is that, according to the story, Saul found something. I found nothing. Paul was filled with what he found. I was emptied by what I found. You are the second to use the "road to Damascus" phrase with re to how I fell into revisionism. The first was a long time ago and made by James J. Martin, author of *The Man Who Invented 'Genocide: The Public Career And Consequences of Raphael Lemkin"* among other titles. He thought it a swell story.

[...]

(By the way: re an article you published a couple weeks ago about the Iraq story: what is a "shaped" IED?)

Richard F. Miller on March 28

Thank you for your reply.

A "shaped" IED consists of explosive charge placed in the rear of a concave cone, usually made of copper. When detonated, the released heat transforms the copper into a jetstream of molten metal, (sometimes referred to as plasma) that, at the correct angle and distance from the target, will strike surfaces at approximately 8,000 meters per second. This jet will penetrate all but the heaviest armor; once inside the vehicle, it produces an effect known as spalling, essentially incinerating anything--or anyone--inside.

"Normal" IEDs detonate crudely wired artillery and mortar shells, relying on blast and shrapnel for effect. Shaped IEDs are more sophisticated and require machine tooling for the copper cone. It is my understanding from conversations with intelligence officers--but entirely unsourced and beyond my ability to corroborate--that shaped IED

cones have been traced to Iranian machine tool shop.

Shaped IEDs require exact timing and distance from the target to be effective. Too far, and the plasma solidifies into a slug; too close, and the plasma fails to concentrate into a stream, and thus loses effect.

Bradley Smith on March 29

Remarkable. Thanks.

[*And there our exchange ended. This is only a fragment of the 9,000-plus words in the exchange that included posts by academics and other interested folk. The exchange was almost certainly read by hundreds of academics who receive the HNN Newsletter ("For historians, by historians") via the HNN Web site." Only a handful joined in, but they read it. Meanwhile, I am confident that Mr. Miller and I, along with others, will have further exchanges down the road for all HNN to see. I look forward to it. Meanwhile, I have asked HNN to supply me with the figures for the number of subscribers to their Newsletter. So far, no reply.*]

CODOH WEB

Our new Webmaster has taken over the CODOH Library completely, working with a sound knowledge of the issues involved, and with a beautiful eye. He has written a one-page paper telling us exactly why he volunteered to take on this project, and why he is committed to it. I expected to print it here, but it will have to wait until next issue. The proof of his work is all over the Library. And he is nowhere through with it.

This is the man I searched four years for, in vain, and then there he was. Reminds me of how you can search with an open mind, or you can wait with an open mind, and remain vulnerable to what passes by. Depends on your character. In the end, however, it all passes by. All of it.

OTHER STUFF

Last month I wrote that this issue of ***SR*** would be a week or so late but not to worry because I would have an interesting story to report. As it happens, this issue is eleven days behind schedule, and the story I was going to report developed in a totally unexpected direction, the nature of which I will have to keep to myself for the time being. This is frustrating for me, and you have no way to know if I'm just blowing smoke or what. I have reminded myself, again, that the best thing for me is to report on what has happened, not what I have every reason to expect will happen, because sometimes it doesn't.

Here at the homestead we are all are healthy and happy. Lil' Brad is six months old today. Now we learn that Marisol, our older daughter, is pregnant. When it rains it pours. I hope my wife doesn't have anything special in the back of her mind. She turned sixty last week, so I don't suppose she has, but the way things are going around here—well, I have my fingers crossed.

Paloma is twenty years old. She doesn't have much of an idea of what she wants to do with her life. When I was 20 years old I had no idea whatever about what I wanted to do with my life. I had joined the army, but there was no war—this was early 1950—and I was bored. That was soon to change, and I rather woke up. Many people who are less empty-headed than I was wake up without a war. I think Paloma may well be one of them.

I'm to take this newsletter to the printer this morning. At the same time I have just discovered two new articles on HNN that deserve attention from revisionists. One deals with the use of atomic weapons against the Japanese. The other with whether the U.S. alliance with Israel is beneficial for Americans—or not. Thought has been mulling over the idea of encouraging other revisionists to get involved with the History News Network. I have taken the first steps to bring this about. HNN is the only establishment outlet I know of where revisionists can be routinely published. We'll see.

So—no special promises for next month here, but I ***will*** be here, trying to figure it out, just as I've been here the last 22 years, trying to figure it out.

Bradley

Smith's Report
is published by
Committee for Open Debate
Out the Holocaust
Bredley R. Smith, Director

For your contribution of $39 you will receibe 12 issues of
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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984
Email: NEW
bsmith@prodigy.net.mx

On the Web:
www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

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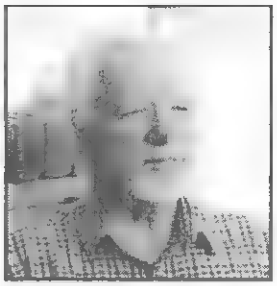

Supporting "The Campaign to Decriminalize World War II History"

INGRID RIMLAND SAYS "NO THANK YOU" TO THE GERMAN COURT

JUSTICE FOR THE GERMAN S.S.

WHY GERMANS ARE SO WILLING TO ENDORSE THE OFFICIAL HOLOCAUST STORY

Ingrid Rimland's response to the German court and its invitation to testify against Ernst Zundel and herself. Smith recovers articles and stories that have not been published, or have not seen the light of day for years. A unique angle on how Germans and Austrians benefit from criminalizing Holocaust revisionist arguments. A note on our new editor and Webmaster for The CODOH Library. And other stuff.

INGRID (RIMLAND) ZUNDEL SAYS "NO THANK YOU" TO GERMAN COURT

May 10, 2006

Dr. Meinerzhagen, Presiding Judge Landgericht Mannheim 68169 -- Re: Zundel v. Gonzales, Chertoff, No. 05-5287, United States Court of Appeals for the Sixth Circuit Criminal proceedings against Ernst Zundel for Suspicion of stirring up hatred against national, ethnic, racial or religious groups and other offenses, Regional Court of Mannheim, 6 KLs 503 Js 4/96

Dear Dr. Meinerzhagen

I am writing to you on behalf of my client Ingrid Rimland Zundel ("Dr. Rimland"), in response to your letter of April 4, 2006.This letter should not be construed as a recognition of any sort of jurisdiction by the Landgericht Mannheim or any other German authority over the person of Dr. Rimland.

After due consideration, and notwithstanding the fact that she would very much like to see and help her husband, Dr. Rimland hereby declines your request that she appear as a witness onher own volition in the Landgericht Mannheim.

Without waiver, she finds it unnecessary under these terms to assert any privilege provided for under German law.She states in the strongest terms possible her objection to the assertion of jurisdiction of the Landgericht Mannheim over her husband, Ernst Zundel, and over the criminal charges that have been filed against her husband because of his speech, the criminalization of which is completely unknown in the United States and would be regarded as a scandal by the vast majority of the American populace.

Dr. Rimland, a citizen of the United States of America, finds it deplorable as well that the Mannheim Public Prosecutor's Office is conducting an investigation of her on similar allegations. Dr. Rimland considers it an insult and an imposition that her testimony would be sought by a country which wishes to criminalize her for conduct that is not criminal in her own country.

Here in the United States, we are free to comment critically about persons and movements of any ethnic group or heritage or religion, and free to act nonviolently and politically to persuade others of our views, without running the risk that we will be prosecuted for "hate," and this is a form of legal protection that has long helped insure us against great imbalances of power, discontents, deceits and treacheries, and oligarchy and demagoguery, and we commend it to the court and to the German people.

We submit that German laws which, by criminalizing speech, purport to protect Germany's citizenry against the forces and causes which led to World War II are camouflaging a deceptive political agenda.Dr. Rimland likewise declines to provide testimony or respond to questions via a videoconference link.Dr. Rimland similarly declines to be examined by a consular official or other official by commission, whether at a German

consulate or any other location in the United States.

She finds it particularly offensive that officials of any German consulate should examine her in light of her conclusion that German consular officials colluded with Canadian and U.S. authorities for years to try to snare Mr. Zundel in an extrajudicial rendition, which she bases on familiarity with German- and English-language documents released by the prosecutor's office in the case in which you are presiding.Dr. Rimland does reiterate, however, that she has always been the owner and operator of "the Zundelsite," the website referenced in your letter, and I understand that you have already read in open court a statement she sent to you so indicating.

If the court wishes to submit a list of questions to Dr. Rimland regarding her statement, she would consider providing written responses.Request is also made that you advise me consistent with Germany's international law obligations of any and all measures of "judicial assistance" by the United States that the Landgericht Mannheim or Mannheim prosecutor's office or any counsel appointed for Herr Zundel may invoke, intends to invoke, will invoke, does invoke, or attempts to invoke, in order to try to obtain Dr. Rimland's testimony.

Finally, and on another subject, note is made "for the record" of the inaccuracy and impropriety of your adverse Decision on the issue of my status as legal counsel to Mr. Zundel, authored by you and incorporating the inaccurate international law analysis delegated to Dr. Hans-Georg Koch of the Max Planck Institute, which was the subject of your last correspondence to me.

As you should know, Dr. Koch could reach the conclusion he reached only by arbitrarily disregarding the plain meaning of "legal counsel" and then by impermissibly limiting the definition of what is a restraint on Ernst Zundel's liberty. Dr. Koch was prepared, in the service of an illicit agenda, to recognize only the restraint that Ernst Zundel is currently suffering in a German prison as a restriction on his liberty, notwithstanding the fact that Dr. Koch went on to acknowledge that in the United States, the habeas corpus remedy being prosecuted by the undersigned for Mr. Zundel is a classic protection of a liberty interest and is a remedy that remains available to him.

The deplorable analysis adopted by the Court has not served to increase my already-diminished confidence or the confidence of my client in the German judicial system.Thank you for your attention to these matters, and if I can clarify any of the above points, please do not hesitate to contact me.

Sincerely,

Bruce Leichtycc:
Ingrid Rimland Zundel
Ernst Zundel

JUSTICE FOR THE GERMAN S.S: Reflections on reading Alexander Donat's *The Death Camp Treblinka*

Bradley R. Smith

(This is a piece I wrote sometime ago and has not seen the light of day for years—or ever. With the work that Rodrigo Mendoza, our new Webmaster is doing, it has become worthwhile to dig up such articles and stories and get them out to the public via the Internet.)

In 1951, Josef Hirtreiter, known as "Sepp," was tried in Frankfurt am Main and sentenced to life imprisonment for what he did to the Jews at the Treblinka death camp. Among the crimes of which he was found guilty was "killing many young children ages one-and-half to two, during the unloading of the transports, by seizing them by the feet and smashing their heads against the boxcars."

Now this Sepp fellow is the same SS man that Yankiel Wiernik reported would "frequently" tear children "in half," particularly if the kid was "one and one-half to two years old." While I agree that Sepp *should* have been nailed on the smashing-babies- heads-against-walls charge, I feel very strongly he should been prosecuted on the tearing-babies-in-half charge as well, particularly since he did it "frequently," according to the Holocaust survivor eyewitness Yankiel Wiernik. Why would he not be?

It's possible that the Court suspected that Yankiel Wiernik exaggerated a little, that while Sepp, this "vile and savage beast," did smash babies heads against walls and "boxcars," he did not actually tear any babies "in half." But if Sepp did not tear any babies in half, why did Yankiel say he did? And if Yankiel is not truthful on the "tearing-babies-in-half" charge, how can we really trust him on the smashing-babies-heads-on-the-wall charge?

Confidence begins to waiver.

Would Holocaust survivor eyewitness Yankiel fib a little about the gas chambers themselves? The 10,000 to 30,000 people exterminated daily, day after day, month after month? Who counted? Yankiel himself was working from sunup to sundown to improve the death camp watchtowers, blockhouses and birch wood menagerie fences for the SS and counting up to 30,000 gassed and exterminated Jews at the same time? I know, some of us can do two things at once, but still. . . . And that marvelously psychotic image where pregnant Jewish ladies were being burned and their

bellies were splitting open so that Yankiel could see the little Jewish fetuses flaming inside the exploded wombs? Do we want to trust Yankiel about all this, or trust those Holocaust cultists who themselves trust Yankiel, when nobody can even get the easy-to-believe tearing-children-in-half story believed?

And what is it about this Sepp fellow anyhow, that when he decided to smash some baby-heads against walls or boxcars, he specialized in kids that were rather precisely one-and-one-half to two years old? What did Sepp see wrong in smashing a kid's head against a wall or boxcar that was only twelve months old, say, or a few who were maybe three or even four years old? What kind of schizophrenic behavior does that suggest in Sepp?

I've been trying to imagine how I would go about tearing a two-year-old infant in half. It wouldn't do to start at the top. Where would you begin? I think I'd turn the tot upside down and go from there, if that was my sort of thing. Still, I don't see the kid splitting down (up?) the middle. I tend to see one of the legs tearing off, which would leave me with more than half a kid in one hand, but only a little bit of a kid in the other.

Maybe when Yankiel Wiernik was writing his autobiographical document he meant to indicate that Sepp tore the kids in half *sideways* rather than up and down. Between the pelvis, say, and the rib cage (if I have the image right.) I don't believe I could do that myself.-I don't think I'm strong enough, but maybe it wasn't much of a trick for Sepp the SS-man.

One point I do feel confidant about is that if you are at the train tracks where the Jews who are going to be exterminated are being offloaded, and you are going to tear a kid in half in front of his mother and father, his brothers and sisters and uncles and aunts, in front of his neighbors and his racial, ethnic, and religious kinsmen, you'd better make a job of it. If you try that trick, in that milieu, and you don't get it right, there's going to egg all *over* your face.

Well, in 1964 ex-Lieutenant Kurt Franz, "The Doll" as the Treblinka death camp inmates called him, and nine other Nazi SS who had served at Treblinka, were put on trial. That was nineteen years after the war. I was in Hollywood then, writing and drinking, and paying no attention to what was going on in Europe. There, Arthur Matthes, who was in charge of the death camp at Treblinka and the gas chambers as well, along with his assistant Willy Méntz, were sentenced to life imprisonment. Fair enough I think in a legal system that has no death penalty.

But Gustave Munzberger—now there's an evil German name for you—who personally "operated the gas chambers," got off with twelve years. Twelve years! What kind of sentence is that for a guy who personally operated the machinery that knocked over a million Jews, more or less? Twelve years? Some poor sap like Sepp who kills babies one by one, by hand as it were, gets life in prison, while a smart-ass Gustav Munzberger personally offs a million Jews and is dusted with only twelve years.

What does that say for German justice? What does it say about anything?

And then one wonders what sort of trade Gustave Munzberger took up after his release (was there time off for good behavior?) from prison. The kind of machinery he knew best was outmoded and no longer being used. And what does one really *want* to do after exterminating a million or so Jews? One gets the sense that even a German robot named Gustav Munzberger would risk feeling that he had already "done it all."

Franz Suchomel was the SS-man "in charge of collecting and processing gold and valuables of Jewish prisoners. Sentenced to seven years in prison . . ." This sentence was at least proportional to that received by Gustav Munzberger. It is right and just to penalize less harshly a man like Suchomel, who is only responsible for collecting Jewish valuables, than the man Munzberger who put his hand to personally exterminating a million Jewish souls.

Twelve years in prison for personally offing a million Jews, five years for picking up their valuables. What are we talking about here?

Otto Stadie was "... Chief in charge of the Ukrainian guards. Received incoming transports . . ."—that is, trainloads of Jews to be exterminated. He killed many Jews with his pistol right there on the platform, and he also allowed Olaf the Ukrainian to "slice off" the breasts of Jewish women with his saber (saber?) while they were being rushed to the gas chambers. It is not made precisely certain what Otto Stadie was sentenced to six years in prison for, but the way he allowed Olaf the Ukrainian to muck around with his bloody saber was a tacky business no matter how you look at it and I'm glad they put Stadie away for something, whatever it was.

Hermann Lambert seems not to have been an SS-man; but he was given four years anyway for helping ". . . in the construction of the gas chambers." This one bothers me. Hermann the German gets four years for helping build the gas chambers where a million Jews

were exterminated, while Yankiel the Jew, who pitched in with everything he had—"I myself took them to the execution site. I built their death chambers for them"—becomes a hero in the eyes of Holocaust cultists the world over, and his autobiographical narrative becomes recommended reading in the books of other famous Jewish authors.

I hate to suggest this, but it looks from the evidence of this book that there is a double standard here. Germans who participated in building gas chambers to exterminate a million Jews go to prison for four years. Jews who participated in building gas chambers to exterminate a million Jews write books about it and are celebrated as folk heroes. Do I have this one right?

One of SS-man Albert Rum's jobs was to ". . . chase the prisoners with whips to the gas chambers." That was a rum job (I can't help myself) if ever I've heard of one. Five thousand, 6,000, 10,000, up to 30,000 Jews a day to be gassed and there was the mighty Rum, whipping away, while the Jews ". . . run and leap over one another, just to experience the moment of death a little faster" until a million of these cooperative Eastern European folk have given themselves and their brothers and sisters and mothers and fathers and their children over to extermination by gas.

Rum got three years in the pen for that whipping business. That was one year for each 333,333 whipped and exterminated Jews, more of less. Three years is a long time to spend in the jug, but to my mind Rum deserved all three. Did he think he was going to get away with that whipping business?

SS-man August Miete was known as the "Angel of Death," described by reliable Jewish eyewitnesses as a "Jew killer," but he seems to have gotten off without receiving a prison term. I'll have to look into this. I believe Jew killers should be punished for their crimes just like ordinary killers are.

Otto Richard Horn was the SS beast who worked "at the incinerator" where the corpses of the million exterminated Jews were cremated. He was released.

Released?

Gustave Munzberger got twelve big ones for "operating" the gas chambers in which a million Jews were exterminated. Albert Rum got three years for whipping a million Jews toward the "front door" of the gas chamber building—which was obscured by a "black curtain." Of course. A black curtain. Wouldn't want anyone to learn what was going on as a million Jews are being exterminated. Go to any lengths imaginable to keep it secret. But now Otto Horn incinerates the corpses of a million exterminated Jews and gets off scott free? As if he were not an accomplice in exterminating a million Jews because all he did was burn their exterminated bodies?

Is this what the historians mean when they condemn revisionists for "moral equivalence?"

But it's time to turn to the fate of Kurt Hubert Franz (The Doll) and his man-eating hound, "Barry." Franz was nicknamed The Doll because of his physical beauty. According to Alexander Donat, editor of *The Death Camp Treblinka,* Franz ". . . became a byword for sadism and moral turpitude. . . . He came to Treblinka with his dog Barry, who had been trained to attack the Jewish prisoners, particularly to maul the genitals of men."

Yankiel Wiernik writes that Kurt Franz was ". . . the vilest of them all. Human life meant nothing to him, and to inflict death and untold torture was his supreme delight." Viler than them all? V than Gustave Munzberger? Viler than Albert Rum? Than Otto Stadie? Than Josef Hirtreiter? How could this be? How can you be more vile that those German beasts? And then this is the same Lieutenant Franz who occasionally asked that Yankiel "remove his cap" when speaking to him, but whom the brave Yankiel defied.

Shlomo Hellman reports: "Whenever the Doll came to camp we knew there would be at least two dead." Two? Big deal! On the other side of the camp the German maniacal beasts are exterminating a million Jews in gas chambers and this Shlomo guy is worried about an odd two or three Jews? Where's his sense of proportion?

Jacob Jakubowicz reports that The Doll ". . . couldn't sit down to breakfast or dinner without having knocked off at least two Jews." Two here. A million there. Who's counting? Henry Poswolski tells how "One day SS-man Kuttner threw a baby into the air and Franz killed it with two shots from his gun."

Ho hum.

Yet another Treblinka death camp hero, Mr. Jacob Eisner, tells this tale: "Franz said to one of the inmates: 'Let's have a boxing match.' So the boxing gloves were put on the prisoner's hands. Franz had only one glove, on his right hand. A little gun was concealed in that glove. 'Start,' the SS-man commanded. He moved toward the young prisoner, pretending that he was about to start the match, and fired straight into his face. The poor fellow collapsed and died on the spot."

So then, Kurt Franz was a "sadist of exquisite cruelty" who derived intense pleasure from "special refinements" in the torture and murder of Jews. Nevertheless, after

the war Franz returned to his native Düsseldorf where ". . . he lived under his own name until his arrest" fourteen years later.

Returned to his home town after the war and lived under his own name? For fourteen years? Until his arrest? Dumb and dumber? What was this guy thinking? That he hadn't done anything particularly out of the ordinary? I guess it takes all kinds.

After the Treblinka death camp (where a million Jews were exterminated) was evacuated and Franz had stayed behind to "liquidate" it, didn't it occur to him that some, if not all, of the survivors of the Treblinka death camp and its extermination chambers, might be annoyed with him? Didn't it occur to him that there was something a little wrong in playing a significant role in exterminating a million Jews, more or less? Or, if not the million Jews that he helped exterminate in gas chambers, how about those he had shot over breakfast? There could have been another couple dozen there. And then there was that pistol-in-the-boxing-glove bit: Franz might have thought he was being funny with that one, but did he really think that all the reliable eyewitnesses standing around waist-deep in exterminated Jews would view the incident from the same perspective as he viewed it?

I find these questions difficult to answer.

"When Franz was arrested, a search of his apartment turned up an album containing numerous photographs from his days in Treblinka. The album was captioned: "The Best Years of My Life."

What can be said about such an album? About such a man? That he had a penchant for positive thinking? That he had no talent for feeling guilt? That he looked back at the Treblinka death camp days as a good job well done? Let it be observed that the people who have given us the complete "autobiographical document" of Yankiel Wiernik have given us only a few sentences from the Kurt Franz documents.

Once we are finished reading Donat on Kurt Franz, we are treated to the story of Barry, Kurt's S.S. man-eating hound. While Kurt played a powerful role in the extermination of about a million Jews in gas chambers, Barry only chewed on the testicles of a few dozen (I'm guessing) Jewish inmates. We don't learn very much about mass murderer Kurt Franz, but with regard to Barry, there is considerable information, to the point were he becomes more interesting that his S.S. master. Barry almost comes alive in his story, and that's what makes the cur live".

The following consists of "verbatim excerpts" from the trial of Kurt Franz in German Court of Assizes at Düsseldorf, as Alexander Donat, survivor of the Warsaw ghetto, has decided to reveal it. If only we could have the entire story.

"The dog Barry was . . . the size of a calf, with a black and white spotted coat, a mixed breed but with the physical characteristics of a Saint Bernard predominating. At Treblinka he attached himself to the defendant Franz and adopted him as his master …

"Mostly, when Franz made the rounds of the 'lower and upper' camps, Barry would accompany him. Depending on his mood, Franz would set the dog on inmates who for some reason had attracted his attention . . . The command to which the dog responded was: 'Man, go get that dog!' By 'man' Franz meant Barry; the 'dog' was the inmate whom Barry was supposed to attack . . .

"Barry was the size of a calf so that, unlike smaller dogs, his shoulders reached to the buttocks and abdomen of a man of average size. For this reason he frequently bit his victims in the buttocks, in the abdomen and often, in the case of male inmates, in the genitals, sometimes partially biting them off . . .

"But when the defendant Franz was not around, Barry was a different dog . . . he allowed himself to be petted and even teased, without harming anyone . . .

"The Court of Assizes was able to substantiate only three of the many cases in point described by the witnesses. Barry was thus accused specifically of biting the genitals off a man loading textiles into a freight car at night, of removing those of a man on his way to the gas chamber [rather gratuitously, it would seem to me], and on another occasion Barry, at the command of Franz, tore a piece of flesh from the body of an inmate near the Ukrainian kitchen . . .

"At the same time, the witnesses [there are eleven of them testifying here about the dog Barry,] testified that Barry was a different dog when he was not under the influence of Franz. When Franz was not around, Barry was good-natured and lazy . . . The Court of Assizes requested the internationally known scientist Professor Dr. L., director of the Max Planck Institute for Behavioral Research . . . to submit a sworn expert opinion on the question whether Barry could have been a ferocious beast one day, and a good-natured, playful house pet the next. The convincing expert opinion submitted by Dr. L. includes, among other items, the following statements . . ."

"According to the photographs of Barry [who was the size of a calf] … made available by the

Court of Assizes, Barry, though he predominantly showed the physical characteristics of a Saint Bernard, was not a pure-bred Saint Bernard, but a mongrel. Mongrels are much more sensitive than pure-bred animals. If mongrels attach themselves to a human and enter into a dog-master relationship with him, they are literally able to *sense* [emphasis supplied] .the wishes of their master. A dog's behavior is a 'reflection of his master's subconscious mind,' and this is particularly true in the case of mongrels. Behavioral psychologists have accepted it as a fact that one and the same dog can be good and harmless on some occasions, but dangerous and vicious at other times. The latter can happen if the dog is set by his master at another person ... A little later, that same dog may be playing quite innocently with children, without any need to fear for the children's safety.

"He will also be nice to grownups when he hears his master address them in a friendly manner. In other words, the dog is completely attuned to his master's moods and frame of mind. If the dog then enters into a new dog-master relationship, his personality can undergo a complete change. Hence, if Barry, under his new master, the witness Dr. St., no longer showed tendencies to bite, this in itself [would be] nothing unusual . . ."

Thus ends the expert opinion of the Director of the Max Planck Institute for Behavioral Research. The Survivors of the Treblinka death camp can thank their God that the good director was on their side rather that Barry's.

Here Alexander Donat continues Barry's saga:

"According to these convincing explanations from Prof. Dr. L., then, there is no logical contradiction between the reports that, on the one hand, Barry was dangerous when Franz set him at Jews, while, on the other hand, he was lazy, good-natured and harmless on the camp grounds when Franz was away, and later, when he lived with Dr. St. in Ostrow . . . According to the witnesses [four in number] Barry attacked not only male genitals, but also other parts of the body . . . If it happened with relative frequency that Barry attacked the male genitals of his victims, this was attributable to his height, which was that of a calf . . . While smaller dogs preponderantly attack the lower parts of the leg, Barry, do to his height . . . [the height of a calf] . . . was able to reach the male genitals of his victims with his muzzle and hence also to injure them."

It would seem, reading between the lines a bit, that ex-SS Lieutenant Kurt Franz attempted to demure a little about the evidence being presented against him and Barry over this ball-biting business. Nevertheless, after Franz "liquidated" the Treblinka death camp where a million Jews were exterminated, he gave Barry (who was the size of a calf) to the "Doctor Sr." in Ostrow. Kurt had nothing against facilitating the extermination of about a million Jews, but didn't want to off his dog. Such an attitude seems to have been characteristic of many German mass murderers and assorted beasts.

Dr. Sr., for his part, had no problems with Barry. Dr. Sr. testified he was able to take Barry with him while he inspected "hundreds of naked soldiers" at a time, and Barry never once evinced any interest in the exposed genitals of the German military. He preferred Jewish genitals, and of course he could tell the difference. He might have been the size of a calf, but he could still discriminate. After all—he was a *German* dog.

One aspect of the testimony about the dog Barry, who was the size of a calf, that appears to have been accepted by all the sides in the court, was that Barry's muzzle reached the genitals of the Jewish prisoners while Barry was standing on all fours. There was no testimony that Barry ever ran and jumped. When Franz said to Barry: "Man, go get that dog," as he often did say, did the dog Barry just amble on over toward his victim until his muzzle was inside the guy's crotch? Was Barry so lazy he never once ran over, jumped up excitedly, and since he was the size of a calf, put his paws on the man's shoulders and eat his face?

Maybe that dog Barry was just one hell of a good-natured and lazy dog. But then, maybe Kurt Franz and Yankiel Wiernik were too. In any event, they made an interesting threesome.

NOTE: 04 May 2006

The directors of the Max Planck Institute for Behavioral Research are remarkably perspicacious. They understand the psychological motivation of dogs the size of calves, and they understand the psychological motives of their own students who use their Max Planck learning to try to investigate weapons of mass destruction in the interest of historical truth. Example: when Germar Rudolf, who was studying at the Max Planck Institute, decided to do a chemical analysis of some of the materials in the Auschwitz gas-chambers, the director of the Max Planck Institute understood that he hated Jews, just like the dog Barry fifty years earlier.

The difference is that the dog Barry was not condemned for the crimes he actually committed, chewing off the genitals of Jewish

prisoners, because at the time he was under the influence of a German beast, Kurt Franz. The dog Barry could not help himself. Germar Rudolf, however, was acting on his own. There was no German beast overseeing his behavior. He used his training as a chemist at the Max Planck Institute to look into the question of German bestiality at Auschwitz. He didn't threaten to chew off anybody's genitals, not even those of the director of the Auschwitz Museum Dr. Franciszek Piper, whose Jewish genitals would have been just the thing for the dog Barry (who was the size of a calf). Nevertheless, Rudolf's computer and files were confiscated; he was prosecuted for thought crimes, convicted, and sentenced to 14 months in prison. Thinking has become more of a crime in Modern Germany than biting on the genitals of Jews was during the Third Reich.

Meanwhile, Rudolf didn't much care for the idea of being in prison for thinking about things, so he fled his homeland and after several years in America the U.S. Government cooperated with the German State in extraditing him back to Germany where he is in prison even as I write these words. He now faces about five more years in prison for thinking about what we are not supposed to think about. It makes me really angry to think about how the Max Planck Institute stood up for that bloody, genital-chewing, anti-Semitic dog Barry, who was the size of a calf, while it would do nothing whatever for my friend Germar Rudolf.

"GAS CHAMBER" AS THE ULTIMATE ABDICATION OF RESPONSIBILITY

Ray Brutto

(Until I read this note from RB I always understood that the struggle of the German State to crush Holocaust revisionism was a misplaced, or even inverted pursuit of principle. It never occurred to me look at it quite like this. Live and learn.)

One reason why Germans (and Austrians) are so happy to endorse the official Holocaust story is that, while at first glance it indicts them, in reality it gives them a place to hide. The entire Extermination Legend depends on the idea that it was a small cadre of evil Nazis who tricked 6 million Jews to their deaths. That is why there are no documents. That is why "nobody knew."

The Nazis who did it are beyond the pale. Ordinary Austrians and Germans would have been shocked if they had known about the gas chambers. For Germans and Austrians to condemn "Nazis" today is a way of saying yes, Nazis did it but it wasn't us.

Of course, we know it's phony. We know it's phony because we know that there were radio broadcasts, rumors, and newspaper stories about gassings going back to the 1930's, and in fact during the war all the Germans and Austrians "knew" that gassings were going on, they just thought it was enemy propaganda (see Crowell on *The Gas Chambers of Sherlock Holmes*).

However, that doesn't stop a good story: A few tens of thousands of evil Nazis murdered millions of people and made the corpses disappear. It would be like me saying, "Satan eats newborn babies." Then someone says, "Oh, I doubt that Satan does that. To which I respond: "Oh. Are you a supporter of Satan then?"

The orthodox Holocaust Legend, as long as we keep rumor and radio broadcasts out of it, basically lets the Germans and Austrians off the hook. They were bad, they allowed their Jewish fellow citizens to be persecuted, but they "didn't really know what was going on in the camps."

My guess is that a lot of Germans and Austrians, especially those in the Army, knew full well what was happening to Jews in occupied Russia and may have even taken part in some shootings. But we don't want to deal with that. That spreads the guilt around. That tarnishes the honor of the Armed Forces. So, we will emphasize the Gas Chambers because it draws attention away from us onto a minority that has already been condemned.

"Gas Chamber" then is *the ultimate abdication of responsibility* by the moralizers of Europe and elsewhere. We keep hearing about them, but I can't remember if anyone has ever confessed to actually running one of those things. It's always the hand of someone who's missing or doesn't show up, the guy who actually started the engine, tossed in the Zyklon, or whatever. And everything else in the extermination process was done by Jews, from gulling the victims, getting them to strip, leading them into the shower, etc. etc.

It's totally crazy, but there it is.

DR. ROBERT FAURISSON

18 May 2006

Faurisson reports that in France the repression of revisionists is increasing. He notes that on 03 March 2006 Georges Theil, 65, a retired telecommunications engineer, had seen his conviction for "Holocaust denial" upheld by the court of appeal of Limoges. Meanwhile Faurisson himself, as he notes below, is to be prosecuted yet once again for thought crimes.

My own trial is to take place on Tuesday July 11 in the XVIIth chamber of the Paris criminal court (2, 4 Boulevard du Palais; nearest underground station: "Cité") at 1.30 p.m. I am accused of having granted, last year, an interview of revisionist nature to the Iranian radio and television station Sahar, in the context of a telephone conversation with a Teheran journalist who had called me. Since the satellite channel Sahar's broadcasts can be picked up in France, our Conseil supérieur de l'audiovisuel (CSA), headed by Dominique Baudis, filed charges against me with the public prosecutor's office in Paris.

RODRIGO MENDOZA

Rodrigo Mendoza is the new editor and Webmaster for the CODOH Library (I call him "Rod"). He has written a profile of himself that I expected to publish here, but once again I have not left room for him. He has been associated with CODOH behind the scenes since the late 1990s.

Mendoza is a Texan, a Christian, and is very well read. One day he mentioned that he was particularly fond of Paul, and I said that was interesting because I had a story about Paul. It was an old story, and I was wrong. It was about St. Francis. In 1966 I was working on a tramp steamer and we were on the South China sea and. . . . but enough of that.

Mendoza didn't like what was happening to Zundel and Rudolf, but when Irving was imprisoned, that was the straw that broke the camel's back. He volunteered to take on the CODOH Library. He has a real life, a corporate job, a family, but he is highly organized and has already achieved significant results for The Library. More about all that as we go along.

OTHER STUFF

I reported here last month that our older daughter, Marisol, was to have a baby. Her pregnancy had to be terminated. It was rather tragic for everyone involved. Usually I just straight out tell the story, but this time I have no heart for it.

There is a cable TV show in the offing—or rather, booked—for later this month. I don't often think about community access TV anymore, but this one is interesting in that a lady Holocaust survivor is to share the event with me. I will have a video to share with you.

I've been invited to give a talk at an academic conference in Mexico. It's a couple months down the road. It's a big event, and an event in which there is press everywhere. I understand this time that I will work with a translator, much like Russ Granata was the translator for Carlo Mattogno when Mattogno "spoke" at IHR and other conferences.

One supporter, a lawyer, has advised me to set about securing my residential permits here, being absolutely "legal" (I am), and to create a circle of supporters on this side of the border who will help me with any sudden "extradition" request that might pop up. Mexicans and Mexican government people are not particularly interested in Jews or the Holocaust story, I believe I am perfectly safe here, but then Ernst and Germar thought they were safe in the U.S.

I NEED YOUR HELP

May was one of those months when "business" fell through the floor. There is no particular or specific reason for it that I am aware of. Serendipity, coincidence, fate, bad luck. Who knows? But I am slipping into a very fragile financial situation. If you can help me, please help me now.

There is no one else.

Bradley

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Ont the Holocaust
Bredley R. Smith, Director

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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984
Email: NEW
bsmith@prodigy.net.mx

On the Web:
www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

N° 129 www.Codoh.com July 2006

Supporting "The Campaign to Decriminalize World War II History"

THE CODOH REVISIONIST FORUM

SMITH ON LIBERAL RADIO IN BUFFALO

SMITH FINDS SUPPORT FOR REVISIONISM ON WEB SITE FOR HISTORIANS

CODOH SOLICITS NEW REVISIONIST PAPERS

The director of the CODOH Forum tells you all about it. It's a good story. Smith relearns an old lesson on Buffalo radio. He makes a unique appearance on cable television, where he was to debate a Holocaust survivor, who in the event changed his mind. But Smith was able to demonstrate to his own satisfaction that what he had learned on Buffalo radio had put him on the right track with regard to media interviews generally. CODOH calls for revisionist papers. Smith develops a revisionist voice on "History News Network," and receives unexpected academic help.

THE CODOH REVISIONIST FORUM: A MATTER OF NECESSITY

By Hannover

The Way it was

As anyone who browses the internet knows, there are discussion forums for every topic under the sun. However, there is one topic which is considered taboo. You guessed it, the so called 'Holocaust'. Oh sure, there are a couple of discussion sites which permit some Revisionist viewpoints, but a quick glance reveals a veritable cesspool of crude behavior towards Revisionists. Threats, name-calling, dodging, and subject changing are the order of the day. These dirty tricks are played by those who wish to prevent civil discussion on this controversial topic. Anyone trying to determine the facts becomes hopelessly confused and distracted, just what the enemies of free speech/free inquiry intend.

Leveling the playing field

After participating in the moderation of earlier forums, the now defunct CODOH Discussion Forum and John Ball's (www.air-photo.com) Revisionist Discussion, I realized it was time to begin anew. It was clear to me that a civil approach to discussing this emotional subject was desired by many; in fact, it was downright necessary. To determine the truth, debate needed to be structured in a manner where all participants and readers could engage the issues unhindered, without dirty tricks or underhanded tactics. It made sense to me that debate guidelines* were a solution to this problem. These guidelines needed to be reasonable and clear. They must allow discussion of all views without the trash talk and maneuvers of avoidance. Clearly, the enemies of Revisionism dislike it when their unethical tools are no longer available, they abhor a level playing field. The new Revisionist Forum neutralized the weapons used to stifle debate on what can only be described as The 'Holocaust' Religion.

Guide-lines for the CODOH Forum

http://forum.codoh.com/viewtopic.php?t=358

-- The Moderator retains the right to reject a username if he considers it offensive, obscene, or deliberately distracting.
-- No name-calling, threats, or personal attacks; period.
-- As The Revisionist Forum forbids any threats or personal attacks against others, we will not tolerate links to sites which do engage in such behavior. We're about debate and only debate.
-- On-topic posts only. The topic of the Forum is the subject generally referred to as 'The Holocaust'. Debating its credibility, or lack of, is the reason that The Revisionist Forum exists. Associated subjects are bound to come up, be sure there is a tie-in, and show the tie-in. Each thread represents a separate point; a post to a thread must be pertinent to that point.
-- Posts by new or infrequent participants will be spam checked by the Moderator before they appear on the Forum. They will not be censored for on-topic opinions they present.
-- Keep your posts limited to one point.
-- Voluminous, lengthy, and redundant posts are not welcomed.
-- Posts which lack focus or specifics are not welcomed.
-- No 'dodging'. When questioned or challenged, you must respond or leave the thread.
-- You will address the poster only by the name that he/she uses at the Forum.
-- Offenders will have their posts deleted, repeat offenders will be removed.
-- Reasons for deletions may or may not be stated. The Moderator will endeavor to notify the offender and the Forum in general, but not in every case; especially when it is obvious why the post was deleted.
-- Registrants who do not post within 30 days from date of registration are subject to deletion, they may re-register should they decide to post.

Nothing succeeds like success

The results have been astounding. The Forum has managed to compile a massive archive of views, research, and debate from both sides of the aisle without the sleaze, without the distractions the public sees elsewhere. Want to know what all sides say? Simply check The Revisionist Forum. An informed public is a free public.

Merging with CODOH

But we weren't done yet. I initiated several discussions with CODOH founder, Bradley Smith, and after some back & forth it was agreed that The Revisionist Forum would merge with CODOH. We both felt a form of synergy would be created by a joining of efforts. The merger of The Revisionist Forum with CODOH, CODOH getting a thorough make-over and reorganization, and new team members brought in with additional Revisionist & internet expertise, has resulted in a Revisionist powerhouse to be reckoned with. I can't tell you enough what this means to the Revisionist quest for historical truth and free speech. The Forum is pleased to be working with Bradley, to be a part of the CODOH team. Bradley Smith, as you know, made the effort for years while others sat on the sideline.

Bring 'em on

The CODOH Revisionist Forum takes on all comers. And predictably, since there is little toleration of unfair & evasive tactics, there are those who resort to claims of 'censorship'. Naturally this occurs after their positions are refuted by the many informed Revisionists who participate. They come in say what they want, get refuted, go crazy, and then claim censorship; you just have to love it. It should be noted that not a single viewpoint or position on any specific issue contained within the 'Holocaust' canon is avoided or censored. Only troublemakers are removed or have their posts deleted. That even goes for Revisionists who fail to abide by the guidelines. All those who want to have their say can, none are banned for their views about 'Holocaust' specifics, none. Those that have forced our hand are those who resorted to egregious spam attacks or threats.

We give you a voice

Quite simply, there is no discussion site like this anywhere. We discuss issues in an easily understood, straight forward, civilized manner. We are not interested in preaching to the choir, we know we are read worldwide. You will even read a humorous post or two to keep everyone loose. The CODOH Revisionist Forum wants those who visit us to understand and relate to what we say.

Revisionist Forum Facts

To date:

- we have 300 individuals registered for debate
- we've had 20,000 posts
- we have 2800 topic threads
- CODOH Revisionist Forum posts have been viewed 2,000,000-plus times—and counting
- We have managed to acquire some of the older CODOH Discussion topics as an archive. These include posts from some of the early participants in CODOH. We have different language versions of The CODOH Revisionist Forum - English, German, Swedish, Norwegian, and Danish.

Here are a few examples of discussion topics:

- the alleged & impossible gas chambers
- the alleged & impossible cremation rates
- the origin of the '6,000,000' number
- the alleged 'gas vans'
- the alleged, but curiously missing, mass graves
- the 1-2,000,000 supposedly shot by the Einsatzgruppen
- the 'where did they go' response
- the 'holocaust' for profit
- 'survivor/eyewitness' statements
- Iranian President Ahmadinejad's the 'holocaust is a myth'
- the damning wartime aerial photos of Auschwitz
- the imprisoned Revisionists
- anti-free speech / 'holocaust denial' laws
- claims which defy laws of science
- fake documents
- faked photos
- the Nuremberg show trials
- typhus epidemics
- Allied entry into camps
- the Gypsies canard
- the homosexual extermination myth

Find out for yourself

What The CODOH Revisionist Forum has brought forward is no less than a vital public service. A forum where a taboo subject can be debated in comfort and without fear. As you know, this is a subject that needs to be debated. I certainly hope the Smith Report readers will give us a look, we hope you will participate. Ask the hard questions, post your views, it's all available like it has never been available before.

When all is said & done, solid Revisionist research is there. The storyline we've been forced to swallow is a lie, The CODOH Revisionist Forum backs this up. Revisionism is here, for good.

To contact Hannover

hannover@flashmail.com

"To believe in the Holocaust is fine. To doubt will get you an education."
-- Joe Orolin

REVISIONIST PAPERS WANTED!

The Committee for Open Debate on the Holocaust (CODOH) is looking for quality revisionist work for publication to the Codoh.com Website. As you are aware, the recent incarceration of Germar Rudolf has resulted in an abrupt end to his publication of "The Revisionist: Journal for Critical Historical Inquiry." With little going on in the way of Revisionist publication operations in the English language at present, CODOH will seek to fill the gap.

We are primarily interested in history, especially as it relates to the Holocaust. We are also interested in freedom of speech topics. Articles may run the gamut from lengthy dissertations to comment and even book or film reviews.

Documents submitted by mail should be addressed to:

Bradley Smith
CODOH
PO Box 439016
San Ysidro CA 92143

Documents submitted via email should be sent in Word, Text, or HTML format to:

bsmith@prodigy.net.mx

When submitting a paper via email, please include the word "SUBMISSION" in the subject line of your send.

CODOH reserves the right to publish or not publish any work sent to us. If a work requires editing, that will be worked out between one of the CODOH editors and the author of the paper.

MEDIA OUTREACH

WWKB-AM RADIO: BUFFALO

The Leslie Marshall Show

WWKB bills itself as "*Buffalo's new voice, Buffalo's new choice,*" a "LEFT" channel emphasizing liberal and progressive talk. It's a 50,000 watt station reaching Buffalo, Rochester, Syracuse, and part of New York City and Toronto.

The host, Leslie Marshall, is heard on over 300 stations nationwide, appears regularly on the O'Reilly Factor, MSNCB and CNN. It's best to know these things up front, but I didn't. Anyhow, I was called on Tuesday afternoon, and went on air with Ms. Marshall at mid-day on 22 June.

Marshall is lively and can be rather over the top, much as O'Reilly and the Hannity people often are. She has been doing talk radio for seventeen years, so she knows what she's doing. She is True Believer in the orthodox Holocaust story, and in the unique monstrosity of the Germans.

While she is for open debate, and I take her seriously on this issue, she sees no reason to take seriously any critical question about the Holocaust story. She finds that because I have not been to the camps myself—she has personally visited Dachau—that what I have to say about them cannot have much value.

I emphasized the fact that Joseph Stalin had a heavy hand in the demonization of the Germans at the Nuremberg Trials, but it didn't click with Marshall. I noted that the need to revise the orthodox Holocaust story should be obvious when we used to believe that gas chambers were used at Bergen-Belsen, Buchenwald, and Dachau, but no longer believe that. She responded with a lot of facts about the Dachau "shower rooms" and ovens. I was willing to stipulate that German National Socialists intentionally shot innocent, unarmed civilians on the Eastern front for what they saw to be a "greater good," then introduced the fact that American Democrats and Republicans intentionally slaughtered the innocent, unarmed, core civilian populations of all the major cities in Germany and Japan for what we argued was a "greater good."

Marshall is obsessed with the view that the Germans are a wretched people, that no others ever did, or ever will do, what they did, and that the argument that Americans intentionally burned alive tens of thousands of German and Japanese babies is neither here nor there because it was "war." These people don't seem to be able to understand that for Germans it was "war" as well. In short, while a couple callers were clear in their view that there should be an open debate on the H., I was unable to steer the interview as a whole to where I wanted it to go. That is my responsibility, so it was my failure.

Nevertheless, Marshall kept me on air for the entire length of her program, an hour and forty minutes. And I took away from the interview an important reminder. I have to "prepare" producers and hosts for what I am prepared to talk about. I am going to focus on American culture, not the Germans. On American actions during WWII and ask how they differ from German actions—and if they differ in any fundamental way at all.

In short, why it is wrong for Germans to intentionally kill innocent unarmed civilians, and not wrong for Americans to do the same. The host will understand before I go on the air that I am not going to address these matters any longer in the way they have been address in American media for the last six decades. I will prepare them when I am invited to guest on their program. I will not try to work it out while we are on the air.

After the interview with Leslie Marshall I wrote her via email thanking her for the invite, and for the way she repeatedly identified me as director of Committee for Open Debate on the Holocaust. I have done interviews where CODOH was mentioned only during my initial introduction. She replied saying that she would see to it that I do receive an audio tape or CD of the interview. If she follows through, I'll make it available to readers of ***SR***. You'll be able to see how it went, and what my concerns were.

COMCAST CABLE TELEVISION PORTLAND OREGON

The Don Baham Show

This is the Cable TV interview that I mentioned last month here, noting that I would be sharing the camera with a Holocaust survivor. I wrote that the survivor was of the female persuasion. This was untrue, but I didn't want to give the game away. In the end, it didn't matter. The producer and host of the show is Dr. Don Baham, a retired Clinical Psychologist and a Certified Transactional Analyst. Maybe he wanted to find out what makes me tick.

As to our survivor friend, Al Wiener has survived five (5) Nazi death camps. Mr. Wiener was seventeen when he was liberated from Auschwitz in 1944. I was fourteen.

He has spoken to more than 200 high school classes, relating his personal story. The idea for the shared interview originated with Mr. Weiner himself. He wanted to appear on television with a "Holocaust denier."

Dave Westerlund, a subscriber to SR, offered to book me on the Don Baham Show and pay my travel and overnight expenses. Dave would guest on the program with me. While I don't believe we are particularly interested in community access TV any longer (especially if there are substantial costs involved—I will do local cable access any time), the idea of appearing on camera with a "professional" H. survivor was an opportunity I could not pass up.

Not only would I appear on the same show with Mr. Weiner, but Dave and I would pick him up at his apartment and drive him to the station. From the one press report I have on Wiener he appears to be a nice old guy. Nevertheless, four days before I was to fly to Portland, Dave called to inform me that Mr. Weiner had changed his mind. It appears he decided that the experience of appearing with Dave and me on television would be "too emotional." I think he probably told an associate about the upcoming program, someone who knows who I am, and that that was the end of it with Mr. Weiner. We'll never know.

The primary reason for doing the interview with Dr. Baham, then, was gone. Nevertheless, we were so far into it by now that we decided to go ahead. A new guest, Arnie Panitch, of Ukrainian-Jewish ancestry, and a humanist, would take Wiener's place. Dr. Baham and Dave are humanists as well, and that is their primary connection.

So on the morning of 28 June I drove across the border at Tijuana, continued on to San Diego, and flew to Portland via Sacramento. I don't like flying, I think airplanes are really much too heavy to stay up there, but sometimes you have to do what have to do.

Dave met me at baggage got up in full Arab dress, including the head scarf. I had not met him before and when he introduced himself to me as "Dave," the brain shifted to "pause" for a moment. Then we were both laughing and for the next 24 hours we did a lot of that. He had a Jewish lady with him as his guest, a smallish, elderly, very lively German who is committed to the Palestinian cause, as is Dave. It was good company.

This time I had fully alerted Don Baham as to what issues I was interested in addressing and from what perspective. I spelled it out in some 500 words. I made it plain. My primary question for him, and for his audience, would be why we hold Germans to a higher moral standard than what we hold ourselves to. I would argue that the professorial class should encourage an open debate on the German WMD (gas-chamber) fraud, rather than discourage such debate. With regard to intellectual freedom, the matter was the same whether the gas chambers existed or not.

I would argue that the failure of Germans to address their own history is a problem for Germans to solve. The failure of Americans to address American history, by evading it with.charges of "unique monstrosity" on the part of the Germans, has got to end.

And this time that is how it worked out. I was able to make clear that my story is not about Germans and not about Jews, but about the moral and intellectual failure of Americans to recognize or even discuss the implications of the Holocaust story on American cultural and political life. By the time we were finished with the program, I understood that I had said stuff that I had never been able to get out on the air before.

There was a second reward for doing the Don Baham show. The original title for the program was "Questions about the Holocaust." I thought that was okay. Just a title. Not bad, not good. Just there. Dr. Baham changed the title to read: "Why Holocaust Revisionism?" I didn't even know he had changed it until he said it on-air. This may appear to be a very small matter to you guys. But for me it was like an opaque window had shattered to let in the light.

"Why" Holocaust revisionism? The reasons are endless. I do not have to argue that gas chambers did not exist at Auschwitz—this was a big issue on the Leslie Marshall Show—but that when we observe that gas-chamber claims about Bergen-Belsen, Buchenwald, Dachau and others have all proven false, it is entirely obvious that Auschwitz might well be up for grabs.

It is a small change of emphasis, a sleight change of perspective, nothing more. It felt to me that I had discovered the secret to the universe—of media. It still does. It is a matter of a "headline." The work of getting publicity is an art that includes headlines. "Why Holocaust Revisionism" appeared to me immediately as a headline I should of thought of myself 20 years ago. I was so enthusiastic about it that I congratulated Dr. Baham on air—twice.

I am just as enthusiastic about it today as I was five days ago in that Portland community access TV studio. Tomorrow? We'll see.

After the program that night I was told by crew that some liked what I did very much, others were literally throwing up their hands. Don Baham got annoyed with me

at one place. He asked me if I were an anti-Semite. I said no, then asked him if he were. He said no. I asked him to demonstrate to me on air that he was not an anti-Semite. It got involved, and he was annoyed with me. But that is the corner that the host oftentimes puts me in. How can I prove that I am not an anti-Semite in a few minutes on-air. Anyhow, we ended up laughing about it. I am assured that I will receive a CD of the program and I'll make it available to you. I think you will see, hear things here that you have not seen or heard on television—ever. I think there might be a way to use this program for outreach.

Maybe, if you watch the show, you will have an idea or two about exploiting it. I'll be all ears.

THE INTERNET -- HISTORY NEWS NETWORK (HNN)

HNN is funded by George Mason University. The magazine features articles by historians on both the left and the right. More than 12,000 readers subscribe to its weekly newsletter. The site attracts nearly 300,000 unique visitors every month." HNN was created "By historians for historians," and only articles written by historians are published there. So when I work on the site I am being read, and those who respond to me are being read, by academics. Where else is this happening between revisionists and academics? In June there was a discussion regarding one (the final) sentence of this article:

A Florida law banning relativism in classes ignores reality and 75 years of academic tradition

Jonathan Zimmerman
Los Angeles Times (6-7-06)

[Zimmerman teaches history and education at New York U.]

"JUST WHEN YOU thought it was safe to study American history again ... the revisionists are back!

"You know, those relativists who distort or simply fabricate the past to make it fit their present-day biases. For instance, shortly after the U.S. invaded Iraq in 2003, President Bush attacked "revisionist historians" who questioned his justifications for using force against Saddam Hussein. He did it again on Veterans Day in 2005. 'It is deeply irresponsible," he declared, "to rewrite the history of how the war began.'

"And just last week, in an unprecedented move, the president's brother approved a law barring revisionist history in Florida public schools. "The history of the United States shall be taught as genuine history and shall not follow the revisionist or postmodernist viewpoints of relative truth," declares Florida's Education Omnibus Bill, signed by Gov. Jeb Bush. "American history shall be viewed as factual, not as constructed."

[I have to cut the heart out of the article here. It was well done. If you want to see it, drop me a line. Following is the final paragraph, with its final line, which is what I picked up on—"*And may the best story win.*". ...]

"If more of us wrote for the people instead of simply about them, perhaps they would turn a deaf ear to specious charges of 'revisionism,' 'constructivism' and the like. People construct their own stories every day, just like we historians do. And may the best story win."

Bradley Smith on June 12, 2006

"May the best story win." Among historians, too often that's just not how it works. The "best story" is too often the story that has behind it the most money, the most political influence, and the most severe penalties for those who dare challenge any significant part of it. The most egregious example of such behavior among the professorial class (as a class) is its routine condemnation of revisionist arguments regarding the Holocaust story.

[*Several posts omitted here.*]

Andy Mahan on June 12

WOW. I've always thought that "denial of the holocaust," for lack of a better phrase, was baseless. What additional sources, (books, articles) would you offer to support the claim that the historical record is inaccurate?

Frederick Thomas on June 13

[I do not know if Mr. Thomas is an academic. He has mentioned "physics" on other occasions. Professor of physics? Don't know. But what Thomas writes here is being read by academics of all stripes, including historians, and I believe it is a short overview of revisionist arguments that very few academics will read anywhere else—not that it's not available.]

Mr. Mahon:

[...]

1. A corroborating bit of hard evidence is the collection US aerial photos taken from 1942 onwards

of Auschwitz-Birkenau, some of which are available on the internet.

http://www.globalsecurity.org/intell/library/imint/auschwitz.htm

If people were sent to Auschwitz to be killed, why were so many hundreds of barracks built, particularly at Birkenau, which pro-holocaust advocates call an "extermination camp?" (The Germans called it a "Konzentrazionslager," which appears correct.)

And who is manning those 33 adjacent factories, including the two giant IG Farben plants, other than the inmates of those barracks? If death were the object, why would people be brought so far, at such expense, and put to work first? Indeed, it seems that war production was the reason for Auschwitz, in which women and children played a big part, ergo the large number of tatooed survivors.

2. Secondly, consider the epidemiology of Typhus, the real murderer at concentration and POW camps alike.

http://www3.baylor.edu/~Charles_Kemp/typhus.htm\

The type of typhus which haunted the camps is borne by lice, and can symbiotically gestate only in the stomach and intestines of the louse. The louse seeks and bites an infected person, and passes Typhus through the blood ingested. Eggs are laid on that victim, and hatch with the disease.

Lice are territirial and seek other victims, and soon an entire crowded barracks can be infected, and indeed often was.

Kommandant Hoess was fired in 1943 for permitting a near 40% falloff in camp production, from the 1942-1943 epidemics, while German troops suffered fatal setbacks in the East from lack of fuel and suplies (the IG Farben plants produced gasoline from coal.)

So the louse, the war bug, lowest of creatures, probably took a bigger toll that most of the fighting, as it has so often in the past, including our Civil War. German and French civilians were not spared.

Of course, death by gas is probably preferable to death by typhus, which is very painful and takes about two weeks.

3. Finally, consider the odd advocates of the holocaust hypothesis.

Elie Wiesel apparently spent WW II in a Polish trainyard protected by his German friend and boss, but tells the most fantastic stories to a horrified audience to maximize book sales. His three autobiographies sound like three different people.

Abe Foxman, who is paid $750,000 plus bonus yearly to find anti-semites, will surely continue to do so.

Then consider the hundreds of billions in reparations and aid which have gone to Israel.

The "holocaust" is a demonstrably profitable business, both for its purveyors and for the State of Israel, for which it also serves to deflect criticism of human rights abuses. And so it continues.

by Bradley Smith on June 13

Mr. Thomas:

With re to using sources here: I have cornered myself. Because it's not really the "facts" of The Story that most interest me, but:

1) How the professorial class has protected and helped "manage" The Story from the get-go via slander and taboo and law, and ....

2) How The Story is used to morally justify the mass killings of innocent, unarmed civilians by the U.S. during WWII (Americans of course were not alone in that but as an American. . . .); to morally justify the building of a Jewish State on Arab land where the people living there did not want it; to morally justify the U.S. alliance with Israel against the Palestinians which, it can be aruged (but not very simply sourced) morally justified the attack against America on 9/11 in the eyes of those who carried it out, which helped to morally justify in turn the U.S. attack on Iraq and . . . who knows what is coming down the pike?

I'm beguiled by the notion that as Americans we should hold ourselves to the same high moral standards to which we hold others, particularly (historically) Germans. That we should not cut up the moral equation into pieces, saving the easy parts for ourselves, the pieces that are hard to digest for the others.

It is my experience that what most interests me about The Story, does not interest others, and that in fact most others feel offended (and if not offended, extraordinally cautious) that I should go on about it.

by Frederick Thomas on June 14

Good points:

-It seems that the original impetus for what you call "the story" came from the Soviets.

-All of the KZ inmate "witness testimony" taken at Neuremberg were provided by them, and they were given a free hand legally. The Brits helped out in a supporting role by forcing Hoess confession, which he did not write.

-These same Soviets had murdered 10 million Ukranians/-Kulaks in 1932, 3.5 million Germans and about 1 million Poles and others in ethnically cleansing and subjugating Eastern Europe in 1945, and they needed cover for all this mass murder.

-Best way to get it? Point finger at the other guy, and accuse him of a bigger crime than you are accused of.

-Just to be sure, Vyszhinski, the GRU Kommissar thug who sat in judgment of the Germans at Neuremberg, had about 6 years earlier supervised the killings at Katyn Forest. Judge? He should have been shot out of hand.

-Google "elie wiesel fraud," and pay particular attention to some of the HNN comments. There is so much material against him that if he were not Jewish he'd be in jail or dead long since.

-By diverting attention and blame, this professional liar has given essential PR support to Israel, while permitting extortion of hundreds of billions from Germany, Austria, Switzerland, and the US. Norm Finkelstein's books document this scam dispassionately and fully. He calls it "The Holocaust Industry." http://www.normanfinkelstein.com

I appreciate your courage in asserting the truth in the face of the greatest fraud in history. Meanwhile, if one of the defenders of this scam calls you an anti-semite, get out the bug spray and let 'em have it. Translated, "anti-semite" means "honest historian."

THE CODOH CALL FOR REVISIONIST PAPERS

Here are recent stats for the CODOH Library for one week, ending 08 June.

17,089 unique visitors
4,707,964 hits on files
1,273,145 pages accessed

And these stats are climbing! You *will* be read. Send it in.

AN UPDATE FROM ROBERT FAURISSON

"On July 11 I will appear in court, in Paris, for having given an interview by phone to "Sahar", an Iranian television network. "Sahar," using a satellite system (I did not know that), my interview, which was revisionist in content, was received in France. That is why "Sahar" is now forbidden in France, and I am sued. Most probably the sentence will be rendered in September."

I have no idea what to expect from this one, and I do not think Robert has much of an idea either.

OTHER STUFF

I really have to thank those of you who contributed so generously this past month. I was able to pay off a debt that had started weighing heavily on me, and have some operating cash on top of it. I'm not out of the woods, I do not have a regular monthly income, so this month, every month, is important to me with regard to the funding.

This was a productive month. The Leslie Marshall show woke me up with regard to proposing new interviews to radio. The Don Baham Show allowed me to experiment with what I had learned from the Marshall show. I was able to say on Baham's show what I had never been able to say on air before. We made the decision to solicit new Revisionist papers. On History News Network, one of their own took revisionist arguments straight to the professorial lion's den.

PRINTING SCHEDULE

You are receiving this issue of Smith's Report quite late. I got it to the printer late, but then the printer and me, we got our wires crossed. I misunderstood something he told me about the formatting, and when I fixed the formatting I misunderstood something else. An issue of language. While I do pretty well in Spanish, sometimes I don't do as well as I need to do. Anyhow, nothing terrible is wrong here. I'm just late. Meanwhile, I've started work on chapter five of Reading Mein Kampf. Maybe I'll have it ready next issue.

Meanwhile, summer is often a difficult time here. Please don't forget to stay with me.

Thanks.

--Bradley

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Bredley R. Smith, Director

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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984

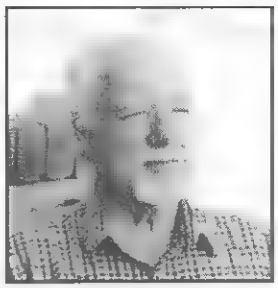
Email: NEW
bsmith@prodigy.net.mx

On the Web:
www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

Nº 130 www.Codoh.com August 2006



Supporting "The Campaign to Decriminalize World War II History"

READING MEIN KAMPF

THE HUMAN FACE OF REVISIONISM: A CHALLENGE

THE HISTORIANS AND THE HOLOCAUST: ONE WEEK IN JULY

On the Internet revisionism is everywhere, literally. The peoples living in European countries and in Israel, where revisionism is illegal, have access to it. In Arab and Muslim societies world-wide revisionist perspectives are disseminated routinely via traditional media as well as the Internet. In American media, however, unlike on the Internet, revisionism is more or less where it was ten years ago. It's nowhere. Revisionists are anti-Semites and there's an end to it. One of our challenges is to find a way to change that.

OUR STORIES: The Human Face of Holocaust Revisionism

Each of us has a story about how we first became aware of Holocaust revisionism, what our reaction was, what argument first caught our attention, what most surprised us about what we discovered, how our interest developed, how it changed the way we saw the history of our time, how revisionism changed our lives, sometimes subtly, sometimes radically. These stories *are* the "human face" of revisionism. Individual, personal stories. Just as the "survivor" has his story, we have ours. As you know, I have worked at this issue for a long time now. First with *Confessions of a Holocaust Revisionist*, then with *Break His Bones*, even in this newsletter and on CODOHWeb.

It is widely believed in our community, and I agree, that revisionist arguments regarding the Holocaust story have won the historical debate. The professorial class, historians and others, simply cannot respond to revisionist arguments without giving up the game, and have chosen by and large to not publish on the matter any longer. The last gasp of the few still-interested historians was made during the Irving/Lipstadt trial six years ago, addressing Irving's work alone, a historian who did very little (no?) work on the Holocaust itself. In short, while revisionists are not publishing much these days, the professors are publishing less.

At the same time, the Holocaust story is everywhere in American media, and everywhere used to morally justify, finally, Israeli depredations against Arabs, the U.S. alliance with Israel which includes arming the Israeli military with tens of billions of dollars worth of air and ground equipment. And then as a matter of course there will be the "blow-back" from Islamist fanatics who even now, I suppose, are preparing to intentionally slaughter American civilians in the U.S. and abroad. Why not? They will be addressing what they see, with considerable accuracy, as the root of the problem.

Continued on next page

Again—while survivors have their stories, we have ours. Survivors are encouraged to tell their stories, while we risk punishment for telling ours. In American media the face of every revisionist is promoted as the face of an anti-Semite. That's simply how it is. One reason (among several) is that we have not told our stories, have not gotten our stories into media, to the public. I believe we have got to find a way to do this, to change our "image." In media, image is everything, while in life image is almost everything.

While some of us are, as a matter of fact, anti-Semites, the great majority of us are not. We have got to find a way to make this clear. Not by denying the charge. How can I prove that I am not—whatever? I am going to suggest that one way to do this is to tell our stories openly and honestly, with the good will that most of us feel. Being of good will does not mean that we cannot be angry at Jews who behave badly toward us, or toward others. Rather, it suggests that we judge Jews as individuals, and hold ourselves to the same high moral standards that we would want to hold them.

I am asking those of you who believe such a project worthy of your time, to write out you own story in a way that it is natural for you to tell it. If you have read my interview with Robert Faurisson, "Bradley Smith Interviews Robert Faurisson," you will understand one approach that I think works well. This was not written all in one fell swoop, but was developed over a period of some time, with a substantial back and forth. You will notice how simple the story is, how simply it is treated, and how it can only be the story of that one individual. The simplicity of the telling does not distract from the originality of the story. It cannot. Each of us is unique, each has a unique story to tell. If we tell our stories accurately, both with regard to incident and to how we feel about the incidents we relate, each of our stories will be unique, and each will contribute to the human face of revisionism. It is a face that we need, and it is a face that truly represents us.

Our stories will not be academic papers, or articles for journals. That does not mean that academic work cannot be referenced, cannot be used to illustrate a point—indeed, that will oftentimes be necessary in order for you to tell your story—but we will want to address the human side, the human costs, the sheer excitement of having discovered that we have allowed ourselves to be open to revisionist arguments. Every story, if it comes from your real life, will be a surprise. Surprise (I recall Norman Mailer remarking on this 50 years ago) is one key to literature, to journalism, to keeping the reader involved.

Here is my suggestion. You may choose to approach it some other way. Think of it simply as writing me a letter. You have sat yourself down with pen and paper, or at your computer, and you are going to tell me, personally, how it was for you to discover revisionism and how it affected you, how it affected your life. Not an academic paper, not an article for a journal. A simple letter. Five pages, ten, fifty pages. Whatever it takes. When I read your letter I will have some questions for you. I may do a little editing, then return it to you with the questions you will have brought to mind. If you find my questions relevant, you will respond and we will incorporate, or add, that material to what you first sent along. Between us, we will put together an interesting, and because it is your particular story, in every case unique a revelation of the "human face" behind Holocaust revisionism.

This is a project I have had in the back of my mind for a long while. I didn't understand quite how to approach it. I do now. Nothing could be simpler. These are stories that "everyone" will find interesting, even fascinating, especially newbies. There will be a common thread, one of discovery, but each story will come out of a unique situation, unique circumstances, from a unique person. While each story share common experiences with others, not one will duplicate another, just as no life is a duplicate of another life. As the collection grows, the human face behind revisionism will become increasingly apparent, and people new to revisionism will be able to see that it is only human to question the Holocaust story once you have discovered revisionist arguments.

With regard to publishing this material: in the first instance I will publish it on CODOHWeb in a section titled

OUR STORIES:
The Human Face of
Holocaust Revisionism.

Each story will be posted under the name of its author. Some of you will want to use your own name, others will want to use a pseudonym. That is not a problem. Just make it clear to me what name you want associated with your story. All materials submitted to this project will become the property of CODOH. If this is an issue for you, please tell me about it in writing. In the future we may have a book here. No guarantee. We'll see how it goes.

So—when will I hear from you?

READING MEIN KAMPF: Adolf Hitler and Me

Chapter Six (working draft)

Based on the translation by James Murphy. First published in March 1939, reset April 1942

When Hitler was thirteen his father died. When he was fifteen his mother died. "Though expected, her death came as a terrible blow to me. I respected my father, but I loved my mother." At the same time, his mother's two-year illness had used up most of the family resources. As an orphan, he would receive an allowance from the State, but "it was not enough even for the bare necessities of life. Somehow I would have to earn my own bread."

> *With my clothes and linen packed in a valise and with an indomitable resolution in my heart, I left for Vienna. I hoped to forestall fate, as my father had done fifty years before. I was determined to become 'something'—but certainly not a civil servant.*

During the final stages of his mother's illness, Adolf had traveled to Vienna with a "bulky packet of sketches" to take the entrance examination for the Academy of Fine Arts. In the local *Reaschule*, Adolf saw himself as "by far the best student in the drawing class" and was making steady progress in the "practice of drawing." He was very "proud and happy" by what he thought was an "assured success (…) I was so convinced of my success that when the news that I had failed to pass was brought to me it struck me like a bolt from the skies." When he approached the Rector of the school to find out how this could have happened, he was told that his "bulky packed of sketches" suggested very strongly that he should study architecture, not fine art.

When I left the Hansen Palace, on the Schiller Platz, I was quite crestfallen. I felt out of sorts with myself for the first time in my young life. For what I had heard about my capabilities now appeared to me as a lighting flash which clearly revealed a dualism under which I had been suffering for a long time, but hitherto I could give no clear account whatsoever of the why and wherefore. [But] within a few days I myself also knew that I ought to become an architect.

Hitler writes that his self-assurance soon returned. He turned his eyes on his goal. He would become an architect. "Obstacles are placed in our path not to stop us, but to be surmounted." Hitler's father had been the son of a village shoemaker. Hitler realizes that his own start in life was significantly more favorable.

At that time my lot in life seemed to me a harsh one; but today I see I it as the wise workings of Providence, The Goddess of Fate clutched me in her hands and often threatened to smash me; but the will grew stronger as the obstacles increased, and finally the will triumphed.

I am thankful for that period of my life, because it hardened me and enabled me to be as tough as I now am. And I am even more thankful because I appreciate the fact that I was thus saved from the emptiness of a life of ease and that a mother's darling was taken from tender arms and handed over to Adversity as to a new mother. Though I then rebelled against it as too hard a fate, I am grateful that I was thrown into a world of misery and poverty and thus came to know the people for whom I was afterwards to fight.

It was during this period that my eyes were opened to two perils; the names of which I scarcely knew hitherto and had no notion whatsoever of their terrible significance for the existence of the German people. These two perils were Marxism and Judaism. (p22)

The possibility then of being smashed by Fate. The triumph of the will. The Virtues of being hardened and toughened. The emptiness of a life of ease. The consciousness of being a mother's darling. Adversity itself as a "loving Mother." Gratitude for having found those who live in misery and poverty. The desire to fight (work) to better their lot. The terrible significance for Germans of Marxism and Judaism. All in all it would seem that such matters would not be the natural consequence of life for a young man deciding on a career in architecture.

We won't argue here that Hitler recognized all the above at the moment he decided to become an architect, but will suggest that these matters came to his attention during his advanced teenage years. For myself, I turned fifteen in February 1945, and three months later was half-awake to the ending of WWII in Germany. I had followed the military campaigns in a boyish way, and often worked out the ma-

jor battles, as I understood them in the newspaper and radio accounts, with decks of playing cards representing the different commands. I remember particularly following the German campaign in North Africa, and later the grand affair inside the Soviet Union, particularly the events of 1942/43, but afterwards had lost interest.

That I might be smashed by fate, or life, never occurred to me. A triumph of the will was beyond my imagination. I never thought about being hard or tough, nor soft and weak. I was, like Adolf, a mother's darling, but I took that to be the natural way of things. How else could it be? While we had been very poor, we had never been miserable, and I never knew people who were miserable. I felt no need to fight, struggle, to help anyone better his lot. I was satisfied with what we had. I did not contemplate the significance or possible consequences for the American people, if either the Germans or the Japanese won the war and the Americans lost. I do not think it even crossed my mind that "we" would lose. I didn't know what a Marxist was, and I had never had reason to know what a Jew was, though many years later I understood that there had been a sprinkling of Jews living in South-Central at that time.

One was my friend, Ernest Kamm. He lived in a nice old house on an alley just off of San Pedro Street. He had a younger brother. I remember that his mother, a smallish woman with unusually black hair, had no interest in me. I remember how there were no curtains on the windows. One day after school—we were in the 6th grade at 66th Street School, it was probably 1941—Ernst showed me a small smooth stone. It was the size of an egg, perhaps, but was rather flat. He had written two words on the stone: "So what?" I thought it was awfully clever. We were both laughing. I asked him to give it to me. He did. I took it home and that evening I showed it to my mother and father. Mother smiled and dismissed it. Father said: "Smart aleck little Jew." That was the first time I had heard the word "Jew," outside of Bible class.

A couple years later, when I was 14 maybe, Ernest introduced me to the Boy Scouts, which met in a local high school. I rode over on my bicycle a couple evenings. I had some interest in the group, not a lot. I would lay my bike down on the grass outside the entrance to the hallway. The third night I came out to discover someone had stolen it. My father was incensed, reporting the theft to the police. I didn't return to the Scouts. The police actually found the bike. Some kid on 69th street had it. It was identified by its license plate.

Ernst and I stopped seeing each other. No reason. I had horses and all my time was spent working with them, riding, becoming part of the horse world with Texas and other Dustbowl immigrants on the fringe of South Central. One afternoon in early 1945 I ran into Ernest on the corner of 62nd Street and San Pedro. It was coincidence. He was bigger than me now, rather beefy, powerful looking and, surprisingly, dressed in a Canadian air force uniform.

"How did you do that?"

Ernest said: "They don't care how old you are up there. You tell them you're eighteen and they just write it down. You could do it too."

"But you're not eighteen."

"The Canadians don't care. Anyone can do it. You can do it."

He was laughing. I didn't understand why he would do such a thing. He seemed more mature than me. I could see dark hair on his upper lip. It would never have occurred to me to go to Canada and join anything. I didn't have a clue why he did it. At the time, I didn't make the connection with him being a Jew. What did being a Jew have to do with it?

With regard to the Marxists, I may not have known what the word meant. I may never have heard the word. I remember when I was about eleven in our front room that my father got into an argument with our neighbor Mr. Matchett. I heard my father say angrily something about "you god dammed communists" and Mr. Matchett laughing. Aside from that one reference I do not recall communism ever mentioned in our house when I was a teenager, or that Marxism was ever mentioned at all.

I had no interest in politics. I was thirteen when I bought my first horse, stopped going to Sunday school, and until I was eighteen I had no other interests. In those days the street car lines ran out to 116th street and Vermont, and that was the end of the city streets. Beyond 116th Street there were hay ranches, oil fields, and truck farms. I would take the street car to the end of the line and walk to 119th Street to where I boarded my horses at "Ma Lyons" boarding stable. I became a good horseman. Some of us enter our maturity when we are teenagers, others don't. With regard to maturity, or maturity of interests, as teenagers, Adolf was about one light year ahead of me.

He writes about "five years of poverty" in Vienna.

> *Five years in which, first as a casual laborer and then as a painter of little trifles. I had to earn my daily bread. And a meager morsel indeed it was, not even sufficient to still the hunger which I constantly felt. That*

hunger was the faithful guardian which never left me but took part in everything I did. Every book that I bought meant renewed hunger, and every visit I paid to the opera meant the intrusion of that inalienable companion during the following days. I was always struggling with my unsympathetic friend. And yet during that time I learned more than I had ever learned before. Outside my architectural studies and rare visits to the opera, for which I had to deny myself food, I had no other pleasure in life except my books.

During those years I never had to earn my livelihood. For pocket money I delivered newspapers via my bicycle, then got a part-time job as a stock boy in the liquor department of a supermarket on the corner of Florence and Figueroa. I was never hungry. Ever! While I did use the library, I never bought a book. The people I knew didn't buy books. My family didn't buy books. I didn't know where a bookstore was in South Central. I never went to the opera, and I never knew anyone who did. Ironically, while in John C. Fremont High School, like Adolf, I did study architecture for a year and a half as a vocational major. I was drawn to design, but would not take the trouble to learn the engineering that was demanded. I managed to not get thrown out of the class by not completely failing my exams. It didn't matter. I was in a world of horses and horsemen.

Adolf read a great deal at that age, and reports that he "pondered deeply" what he read. All his free time after work was devoted exclusively to study. Within a few years he was able to acquire "a stock of knowledge which I find useful even today."

But more than that. During those years a view of life and a definite outlook on the world took shape in my mind. These became the granite basis of my conduct at that time. Since then I have extended that foundation only very little, and I have changed nothing in it.

On the contrary: I am firmly convinced today that, generally speaking, it is in youth that men lay the essential groundwork of their creative thought, wherever that creative thought exists. I make a distinction between the wisdom of age—which can only arise from the greater profundity and foresight that are based on the experiences of a long life—and the creative genius of youth, which blossoms out in thought and ideas with in exhaustive fertility, without being able to put these into practice immediately, because of their very superabundance. These furnish the building materials and plans for the future; and it is from them that age takes the stones and builds the edifice, unless the so-called wisdom of the years may have smothered the creative genius of youth.

I read somewhat widely and with some enthusiasm, but almost exclusively in the history of the American West. I was not aware of any ideas associated with what I was reading. No overt or implied moral or historical lessons made an impression on me. Other than the idea that it was best to act with courage, best to act with honor. It wasn't made entirely clear what was honorable and what was not. Same today as I watch the news and the Israelis are destroying Lebanon and killing whomever they think it in their interest to kill, with the backing of the American administration. There are questions of honor to be addressed here, as there are everywhere.

I saw the American West as an endless series of romantic adventure stories and biographies of men who lived in a world that had only just passed. In the 1940s it was not uncommon to find elderly folk who as children had experienced frontier life. I met people who had met Wyatt Earp, a man whose story fascinated me, and others who had known folk who had known folk who had crossed the plains in covered wagons. Earp, as a matter of fact, lived in San Bernadino, near Los Angeles, until he died in 1929. Curiously (to think of it now), he was married to a Jewish lady from San Francisco, Josie Marcus. She lived until 1944.

Years later in the main reading room of the New York Public Library, where I was reading Dietze Suzuki on Zen Buddhism, thought recalled something I had read in Earp's autobiography when I was a teenager. He was asked what advice he could give about taking part in a gun fight. His response was that you should draw "as quickly as possible, without hurrying." I was maybe 16 years old. I found the answer intriguing. How do you do that? I first read the quote in the mid-1940s, recalled it in the late 1950s, and have never forgotten it. Move as quickly as possible, but do not hurry. Zen, pure and simple.

I read for pleasure, not as Adolf did, to study. What was there to study? I did not "ponder" anything I read. I either remembered it, or half-remembered it, or forgot about it. When I finished a book I enjoyed, I rather mindlessly turned to another book that I hoped would give me as much pleasure as the one I had just finished. Reading was pleasure, not study. Horses were pleasure. My friends. Girls were becoming a pleasure, and

sometimes it was difficult to get them out of my mind. Still, I was uncertain how much pleasure girls could really be. I was smart, I was funny, I was good looking, and girls liked me. I had many friends who were girls, but it did not yet seem correct to me to approach them in any way other than as friends. I suppose I did "ponder" the girl thing, but came to no conclusion while still in high school. It appeared to me to be very complicated, and then there was the fact that I did not want to reveal myself publicly. Somewhere along the way, that changed radically.

It was different for Adolf in his teenage years. A "view of life" formed itself in his mind. The "granite basis" of his conduct, a foundation for his life which he would "extend" in later years, but would change "nothing in it."

> *(...)generally speaking, it is in youth that men lay the essential groundwork of their creative thought*
>
> *(...) the creative genius of youth, which blossoms out in thought and ideas with an exhaustive fertility, without being able to put these into practice immediately, because of their very superabundance. These furnish the building materials and plans for the future; and it is from them that age takes the stones and builds the edifice, unless the so-called wisdom of the years may have smothered the creative genius of youth.*

I wonder. It must be so for some, but for a very rare minority. How many of us really experience Hitler's "creative genius of youth?" How it "blossoms out in thought and ideas with an exhaustive fertility." Thought recalls Keats, but when I rummage around in memory for others, in the moment I do not come up with another name. And then I do not really understand what Hitler means when he writes about creative genius. Is it creative genius to form an attitude as a teenager toward history, politics, or culture? With genius, perhaps you can get something of a grasp on such matters. But is it "creative" to do so, or would we simply be following our subjective inclinations? And how would you demonstrate that such a thing would be creative? Intelligence is one thing, creativeness another. Maybe it's a mix. In the end, how do we judge either before we see what comes of it?

Last night, half asleep yet restless, I watched Alexander the Great on television. Brad Pitt as Alexander and Angelina Jolie as his mother. Some mother. Jolie is an actress with facial features of real beauty and a deep sexual wantonness. As a movie, Alexander was poorly conceived and poorly executed. At the same time it contained the outline of a magnificent story. I found I did not want to turn it off. The battle scenes were immense, impressive, but unreadable. With all its faults, it made me want to read a short biography of Alexander. I have a 1954 set of Britannica. The materials there on Alexander will be all that I need. I suppose.

At the end of the movie an old man is telling Alexander's story so that Macedonian, or Greek, scribes can write down Alexander's story from an "eyewitness." He refers to Alexander as a "dreamer." In the movie Alexander dreamed of conquering the world and uniting into one all the diverse peoples he conquered. To that symbolic, integrative purpose he took a Persian wife, then he proceeded to kill everyone in Asia who got in his way, just as he had done before he married. I suppose it could be argued that he was a "liberal."

But then the screenwriters had the old man make an interesting observation about "dreamers." He said: "In the end, the dreamers exhaust us." The thought caught my attention. I hadn't expected such an interesting observation to be made in this kind of Hollywood, big-budget, grade B movie.

"In the end, the dreamers exhaust us."

And then thought took me back to Mein Kampf and Hitler writing about the "creative genius of youth," how it blossoms with "exhaustive fertility," and how his own teenage creative genius shaped his world outlook, became the granite basis of his conduct, and that while he had "extended" its scope, he had "changed nothing in it" since he was that kid.

Alexander was twenty years old, hardly out of his teens, when he became, upon the murder of his father, the ruler of Macedonia. He immediately took control of the Macedonian army and led it against Greeks who he considered enemies of his own State. He was a military genius. Hitler was to prove not to be. But last night, in the moment, it occurred to thought to compare the teenage "dreamings" of Alexander and those of Adolf Hitler. The vastness of their dreamings, the incredible self-confidence, the willingness to risk a sea of blood and suffering, to realize them, the sheer organizational and manage-ment abilities—in the end it was as if they were from another planet. In Alexander's day there was every reason to think of him as a god. We are past such beliefs now, no one suggests that Hitler became a god, but there remains a myth about him that, for some, remains rather out of this world. Both for those who admire

him, and those who hate and fear what they believe he stood for.

Almost as a post-script it occurs to me to recall that in Alexander the Great it was openly suggested that Alexander had sexual issues that he could not straighten out, if loving men and women alike is still considered a sexual issue. I think the historical record, such as it is, suggests that was true. Adolf Hitler, for his part, appeared to have some kind of sexual issue as well. Women loved him, even committed suicide in the desperation of their love. I have never heard it suggested that Hitler was homosexual. But something was going on there. Something he kept hidden. Alexander was open about his sexuality and was willing to kill anyone for the good of mankind. Hitler was very private about his sexuality and he was willing to see anyone killed for the good of his own people. There it is. Two immensely capable men, each driven by the need to help others, each willing to bring about any crime against humanity to get it done, and each with some sexual issue.

Of course, Henry the Eighth and Bill Clinton had sexual issues.

Great dreamings then, the creative genius of youth blossoming with exhaustive fertility, and then the catastrophic exhaustion of others waking up. After the immense slaughter of human beings that Alexander brought about, his empire began to fall apart at his death. Hitler's empire, created on what he himself termed the "bedrock" of his teenage imagination, fell down around his own ears, soaked in blood and misery.

Both these men remain heroes to some. The problem inherent with insignificant men like myself—and such men as myself make up almost all humankind—writing about the Alexanders and the Hitlers of the world, is that while we may congratulate ourselves on having done no harm with our actions, we do great harm indeed with our inability to act effectively. Responsibility for the catastrophe of life as we have lived it over the centuries is shared, then, by those few who believe utterly in their own visions, and by the rest of us who choose to not have such vast visions, but to remain insignificant before the immense movement of human time.

Peace, n. A popular reason for war among peace-loving people.
-- L.A. Rollins, *Lucifer's Lexicon*.

HOLOCAUST HEADLINES FEATURED ON HISTORY NEWS NETWORK DURING ONE WEEK IN JULY

Dutch museum recalls Nazi use of Rembrandt
Source: The Scotsman (7-14-06)

His face is one of the best known in the art world, and as the Netherlands cele-brates the 400th anniversary of Rembrandt's birth, his life and work retain few secrets. But did you know he was once a Nazi icon? An exhibition at the Dutch Resistance Museum in Amsterdam recalls the Nazis' largely forgotten mission to incorporate the Dutch painter into fascist ideology, and win sympathy in the Netherlands, which they occupied in 1940.

Le Pen faces Holocaust denial charges,
Source: New York Times (7-13-06)

The far-right leader Jean-Marie Le Pen is headed to court for injudicious comments he made last year about the Nazis' wartime activities in France. The trial will decide whether he is guilty of "complicity in contesting crimes against humanity and complicity in justifying war crimes" by telling a right-wing weekly magazine last year that "in France, at least, the German occupation was not particularly inhumane, although there were some blunders, inevitable in a country of 550,000 square kilometers." Mr. Le Pen has been fined twice for dismissing the Holocaust as a "detail" of history. Denying the Holocaust is a crime in France, punishable by fines or prison.

UN backs Auschwitz name change
Source: Courier Mail (7-14-06)

The United Nations has agreed to rename Auschwitz concentration camp to stress that Nazi Germans, not Poles, were responsible for the world's most notorious death camp. Poland's Culture Ministry said on Wednesday that "Auschwitz Concentration Camp" would be renamed "the Former Nazi German Concentration Camp of Auschwitz".

Polish coalition jeopardizes cooperation on Holocaust education Source: Haaretz (7-9-06)

Israeli officials have decided to refuse all contact with Poland's new education minister because he leads a right-wing party they consider anti-Semitic, a policy that could hinder cooperation in the area of Holocaust education …

Anne Frank diary burning sparks outrage in Germany
Source: Washington Post (7-11-06)

The ceremonial burning of the diary of Holocaust victim Anne Frank by far-right extremists in eastern Germany was condemned by the German government amid calls to intensify efforts to stamp out neo-Nazi activity.

Holocaust deniers surveying historians about views
Source: HNN summary of an article in Pressbox (7-13-06)

"A group which stubbornly refuses to identify itself is launching the world's first survey of the attitudes of academic historians to Holocaust revisionism." Holocaust deniers appear to be behind the survey. A spokesperson told Pressbox: 'We read daily in our newspapers and online news sources about Holocaust revision-ists being arrested, put on trial or imprisoned for their views, and we get told a lot how very awful these people are and so on, but no one seems to have thought to ask historians what they actually think about Holocaust revisionism. Our aim is, first of all, to find out how much historians know about Holocaust revisionism, and then, second, whether their views are supported by actual encounters with revisionism - or whether they're simply based on prejudice.'

(Whoever these folk are, may the gods be with them.)

OTHER STUFF

Some of you have been asking me to print inexpensive materials that you can distribute. It's a sensible thing to do, it can be helpful, oftentimes from quarters where you least expect it. I have always liked having such materials available, but I let it go. To get my toe back in the water I have reprinted the sticker shown above. The image here is slightly smaller than the original. They cost about ten cents each to print. They are on glossy yellow stock with black lettering. I will ship any number you want, at ten cents each.

The Holocaust Question

Ignore the Thought Police
Read the evidence.
Judge for yourself.
www.codoh.com

RICHARD COHEN???

The Washington Post
Hunker down with history
By Richard Cohen

Tuesday, July 18, 2006; A19

The greatest mistake Israel could make at the moment is to forget that Israel itself is a mistake. It is an honest mistake, a well-intended mistake, a mistake for which no one is culpable, but the idea of creating a nation of European Jews in an area of Arab Muslims (and some Christians) has produced a century of warfare and terrorism of the sort we are seeing now. Israel fights Hezbollah in the north and Hamas in the south, but its most formidable enemy is history itself […]

A stunning, and stunningly simple, observation. Israel was a "mistake." Cohen does not yet understand that the mistake of Israel was morally justified by the story about German WMD, which was itself a "mistake." We might try to bring this to his attention. Meanwhile, if you would like a copy of the full column, drop me a line and I'll send it on to you.

I have received copies of both the Leslie Marshall Show I did in Buffalo, and the Don Baham show in Portland. I'll tell you more about them in the next Report. And thanks much for your continued support. You make it possible. There's no one else.

Bradley

Smith's Report
is published by
Committee for Open Debate
Ont the Holocaust
Bredley R. Smith, Director

For your contribution of $39 you will receibe 12 issues of
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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

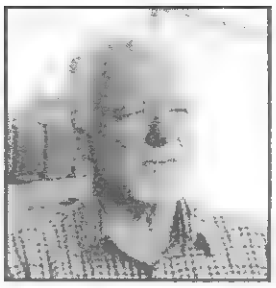
Telephone, 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984
Email: NEW
bsmith@prodigy.net.mx

On the Web:
www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

N° 131 www.Codoh.com September 2006



Supporting "The Campaign to Decriminalize World War II History"

A REMARKABLE NEW HOLOCAUST REVISIONIST FILM
LETTER TO AMNYSTY INTERNATIOANL REGARDING GERMAR RUDOLF
READING MEIN KAMPF AND THE POWER OF LITERARY CONVENTION

It came in out of the blue. All of a sudden we have a new, unique, four-hour revisionist film produced for the Internet and for DVD distribution. Its presentation is unlike anything we have had to date—in more than a quarter century! The first attempt to advertise the film is censored at Berkeley. In Teheran the promised exhibition of Holocaust cartoons has opened to a remarkably subdued media reception, while here at the office Smith finds that he has yet to make clear what he is attempting with his manuscript about Reading Mein Kampf.

ONE THIRD OF THE HOLOCAUST
The Reinhard Camps
A four-hour film in 30 episodes on the subject of Treblinka, Sobibor, and Belzec

This film is unique in the revisionist cannon, yet in some ways the story of the film and the film maker are all too typical. The producer of "One Third of the Holocaust" has chosen to work and remain anonymous to protect his career, his family, and his property. He understands that to do otherwise will allow those Holocaust fundamentalists who work so tirelessly to destroy revisionism to start their work of destroying his life as he lives it now. As of this moment there are only two persons on the planet to whom this man has identified himself, myself, and one other individual in the revisionist community. He agreed to break his absolute rule of anonymity in early August when he met with us in California for one evening, and on afternoon.. We all got on famously.

Because of the length and structure of One Third of the Holocaust, it is difficult to "review." There is no story line as such, but 30 episodes averaging four to twelve minutes each, each segment addressing one specific problem with the orthodox story. Each segment is narrated, many are illustrated with authentic photos and newsreels of the era, others with drawings and models and maps. It is all done with the greatest simplicity, directness, and common sense. As with every film of such length, some episodes (scenes) are more effective than others, but many are devastatingly effective.

Below I will outline some of the film's episodes as they are presented on the contents page of the film. On the screen each episode is headed by an illustration in full color, has a title, and

a choice to watch it on the Internet using either "Quicktime" or "WMV," which are widely available internet viewing programs. There is a very brief introduction to the episode, followed by its length in minutes and seconds. The design of this "homepage" is colorful and attractive, qualities that will be lost below. At the end of this article I will give those of you who are online a link to the film so you can watch it yourself.

Episode 1: Introduction

The death campus Treblinka, Sobibor, and Belzec made up nearly 1/3 of the Holocaust. Episode 1 explains what they were

16 min. 28 sec.

Episode 2: Water Well

On the map we see a water well surrounded by burial pits. The water well would have been contaminated. The storytellers didn't think of that.

3 min. 5 sec.

Episode 4: Engine Exhaust

Engine exhaust seems like the best way to make carbon monoxide gas, if you're not a chemist, that is.

5 min. 23 sec.

Episode 5: Nuremberg

Wasn't the holocaust completely documented at Nuremberg? Yes it was. If you consider 20 minutes of courtroom time a thorough documentation of 1.5 million deaths.

26 min. 37 sec.

Episode 9: Reader's Digest

The featured witness for Treblinka at the US Holocaust Memorial Museum says something very odd: that the Germans disguised the gas chambers as a kind of hair salon, complete with professional barbers. As he says: "...make to believe that they're getting a nice haircut."

14 min. 25 sec.

EPISODE 13: Sobibor Burial Space

Let's put it this way; you can't bury the equivalent to the stadium spectators of the Rose Bowl Game in two pits not much bigger than the chicken coop, and then sentence someone to life imprisonment based on "the evidence."

3 min. 52 sec.

Episode 14: Steven Spielberg's Shoah Foundation and Sobibor witness Alexander Pechersky.

Excerpt: "This young black man might be thinking that the slavery that happened to his ancestors is nothing compared to the holocaust. Except what happened to his ancestors really happened."

12 min. 29 sec.

Episode 16: Escape Tunnel

At Sobibor they tried to dig an escape tunnel. They could only dig down 5 feet because they said there was a danger of striking water past that. One problem the storytellers forgot about: the burial pits are described as 23 feet deep.

4 min. 15 sec.

Episode 25: The Flammable Fence (the Germans wouldn't have had)

The Germans burned a quarter "billion" pounds of wood in an area enclosed by a tree branch fence. Hmmm. Treblinka had two fences. This was the inner fence.

6 min. 53 sec.

Episode 28: Confessing Germans part 2: Adolf Eichmann, Franz Suchomel

Adolf Eichmann purposely said the most ridiculous things in his 1961 trial. And the reporters at the New York Times amazingly believed him. It's amazing what people will believe when evil is in the equation.

13 min. 51 sec.

Episode 29: "Treblinka" by Alexander Donat

It's a book respected by holocaust historians. Never mind that the author has a story to top his peers: that he and his wife survived 9 death camps. We also look at the following question: "What happened to the Jews of Europe? Did they just disappear out of thin air? We look at it, and answer it.

10 min. 46 sec.

IF YOU ARE ONLINE AND WANT TO VIEW THIS FILM SEE

http://www.codoh.com/video/onethird.html

Letter to Amnesty International Regarding the Persecution of Germar Rudolf by the Government of Germany

by Paul Grubach

August 16, 2006

Amnesty International *(Sent to Amnesty offices in Bonn, London and Washington)*

Sir/Madame:

I have been informed that one of the main purposes of your organization is to defend human rights worldwide. I am writing to you now to inform you of a very serious human rights violation that is taking place in your own nation, and to request that you would publicly speak out about it.

Mr. Germar Rudolf, a former chemistry doctoral candidate at the prestigious Max Planck Institute, is a German citizen who was forced to flee his native Germany because he has questioned and refuted certain aspects of the Jewish Holocaust story. In short, I believe that he showed that the alleged Auschwitz gas chambers never existed. In the United States, near Chicago, Revisionist scholar Rudolf was recently torn from his American wife and their child and delivered to Germany. He is in prison in Stuttgart.

(You can read Germar Rudolf's scientific report on the alleged Auschwitz gas chambers at http://vho.org/GB/Books/trr/index.htmll)

In Germany, freedom of research is guaranteed by the constitution. Yet, this self-same civil right evaporates if a scholar asks certain questions about the Holocaust and comes to answers unwelcome by the authorities. That is to say, in Germany a scholar and publisher of scientific material can be jailed for his views, peaceful and scientific as they are.

Freedom of research can only exist where one is allowed to ask questions and to give answers exclusively arrived at by the evidence, but not by orders from the government or by penal law. Where humans are prohibited to ask questions and to give answers, not only does science cease to exist, but humanity itself.

To be perfectly specific. Scientist Rudolf asked questions about the Auschwitz gas chambers, and he gave answers exclusively arrived at by the chemical and toxicological evidence. In this case, science has ceased to exist and blatant tyranny is the order of the day, because he has been imprisoned for his findings.

In response to my accusations, you may defend your government's actions with the following line of reasoning: "What Germar Rudolf says about the Holocaust is racist hate speech that must be banned in order to prevent another resurgence of Nazism in Germany. His stuff is an incitement to hate. Therefore he deserves imprisonment."

Even if what Rudolf has to say about the Holocaust ideology is "racist hate speech," it still could be true. Simply *labeling* a viewpoint as "racist hate speech" in no way *disproves* the viewpoint.

But let us give your government the benefit of the doubt and assume that *everything* (!) that Rudolf says about the Holocaust is indeed 100% false, and that it is indeed "racist hate speech." A truly democratic society grants its citizens the right to be hopelessly and demonstrably wrong. The right to freedom of speech is not to be applied selectively, depending upon the nature of the viewpoint in question. It is to be applied universally and consistently to all members of a democratic society. If it means anything at all, freedom of speech means the right to hold and expound controversial and unpopular opinions. Don't imprison Rudolf. Release him and defeat his ideas in open and democratic debate.

If contemporary Germany truly were a liberal democracy that respected everyone's right to freedom of expression, the German government would release Germar Rudolf and defeat his ideas in a nationally televised debate. This would be the way that you could help to prevent the resurgence of a dictatorial and oppressive National Socialist form of government. By releasing Germar

Rudolf and engaging him in open debate, this would show the German people that a democracy that respects everyone's right to freedom of opinion and expression is superior to a right wing dictatorship that suppresses freedom of speech.

Let us again give my critics the benefit of the doubt and assume that Rudolf's work is indeed an incitement to hate. If you ban hateful material and imprison its authors because their work is an incitement to hate, then, to be fair, you would have to imprison Jewish rabbis that publish certain Jewish religious literature in Germany. Indeed, the late Israeli scholar Israel Shahak showed in his scholarly study, *Jewish History, Jewish Religion: The Weight of Three Thousand Years*, that the Jewish Talmud, some important Judaic religious publications, and certain rabbinical laws actually incite Jews to hate non-Jews. So, to imprison Germar Rudolf because he has published incitements to hate, but then allow Jewish people who publish hateful parts of the Talmud, some important Judaic religious publications, and certain rabbinical laws go free, is to engage in selective justice. And selective justice is in fact injustice.

In a word, the continued imprisonment of my friend and colleague Germar Rudolf (and others like him) for expressing their opinions on the Holocaust ideology only serves to undermine the German people's faith in your so-called "democracy."

As I said at the beginning of this letter, I ask that you publicly speak out on behalf of Germar Rudolf. Mr. Rudolf can be contacted at:

Germar Rudolf
JVA Stammheim
Asperger Str. 60
70439 Stuttgart
Germany

I await your response.

Sincerely,

Paul Grubach

Copy: Germar Rudolf

2005 WAS A MAJOR YEAR IN THE HISTORY OF REVISIONIST PUBLISHING

Rodrigo Mendoza

Smith's Report No. 130 (August 2006) was another interesting issue. It's always great to see what you're up to, what's happening in the world of revisionism, and of course to read your writing and those associated with you.

With regard to your article, "Our Stories: The Human Face of Holocaust Revisionism" I would like to make a clarification. You write, "while revisionists are not publishing much these days, the professors are publishing less."

You are quite correct about the Professors and those who support the fundamentalist version of the Holocaust story. Although there are a plethora of titles to choose from, these are mainly rehashes of old information. New scholarship is terribly lacking. This is not quite true however of the revisionist camp. In the year 2005 alone, Castle Hill Publishers issued 8 new Holocaust revisionist titles. This made 2005 one of the major publishing years in the history of revisionism. The output was primarily the work of two revisionist juggernauts, Carlo Mattogno and Germar Rudolf (currently incarcerated for thought crimes in "democratic" Germany.)

While Revisionism surely lacks a serious journal or periodical, it continues to thrive on the Internet in new forms. CODOHWeb continues to publish new materials by authors including Joseph Bellinger, Paul Grubach, and Richard Widmann among others. We also see important journalists taking note of revisionism due to the incarceration of David Irving in Austria.

Mainstream journalists as diverse as Joseph Sobran, Israel Shamir, and even Michael Shermer have found it necessary to comment. Finally, of course, hundreds of lesser known individuals post each day to the CODOH Revisionist Discussion Forum (and other Internet Forums as well). This new, less formal method of communication has the ability to reach greater numbers of people in a wider geographic area than ever before.

The fundamentalists have lost the historical and scientific debate on the Holocaust. Where they have won is in the proliferation of severe laws which threaten heavy fines and imprisonment for expos-

ing the truth of the Holocaust story. The Holocaust has become a historical "no man's land" where no honest professor can research and publish the truth. At best honest inquiry will result in ostracism, at worst, persecution and imprisonment. The professors have backed themselves into a corner and are left with nothing to say.

Revisionists have had their output reduced in 2006 due to laws which are designed to persecute us for improper thoughts on this one period of history. What the politicians and the lobbies which are behind the enactment of these thought-crime laws don't realize is that the truth can never be kept behind bars.

You can lock up our historians and our writers, but ideas can not be controlled with such methods. The truth, like the proverbial genie, is out of the bottle. The fundamentalist Holocaust story is as Juergen Graf called it, a "Giant with feet of clay." This is no time to sit back and wait for the giant to fall, but rather a time for renewed efforts all around to cause this monstrosity to fall and crash into pieces once and for all. I sense that the time is near.

Mendoza is editor and Webmaster of CODOHWeb and is responsible for bringing it along, as a Chicago associate puts it -- "beautifully."

NOTES ON READING MEIN KAMPF

When I announced this project last year, imagined during a six or seven double-shot espresso-high in a Starbucks coffee shop in Chula Vista, I wrote very simply about how I would approach the manuscript: "I will read Hitler's autobiography, *Mein Kampf*, and along the way I will write about what comes up in the brain while I read what he says came up in his. I will write autobiography, then, about Hitler's autobiography. I will focus on his text as he wrote it, not on what he did later, or on what he is accused of having done later."

A good number of you immediately expressed your enthusiasm about my taking on such a project. You sent me letters of encouragement. You sent me books, papers, pamphlets, reading lists, bibliographies, and much good consul. At the same time, it seemed to me that I had not made clear the modest scope, the self-imposed limitations that would guide my work on the manuscript.

There were also those of you who expressed doubt that I should even consider taking on such a work. You pointed out that I have no substantial knowledge about Adolf Hitler or his circle, that I am largely ignorant of National Socialist policies as well as the significance of those policies. You pointed out that I have admitted that I am largely ignorant of the Third Reich and everything to do with it, and that I have shown little interest in World War II itself.

This month alone, in response to the draft of Chapter Six of Reading Mein Kampf that I printed in SR 130, I received good letters from Jack Auer and Joe Bishop (you're right Joe—it wasn't Brad Pitt who had the lead in Alexander the Great, it was Colin Farrell) and others emphasizing their reservations about my approaching this work that many of you have expressed all along. For my part, I see now that the last draft installment that I printed here in SR 130 was particularly weak and should not have seen the light of day.

If I write here about a work-in-progress, it's my responsibility to make it clear exactly what the project is all about. At the same time, the reader should keep in mind what I say about how I am going to approach the project:

> "I will read Hitler's autobiography, *Mein Kampf*, and along the way I will write about what comes up in the brain while I read what he says came up in his."

In short, I will read the autobiography of a certain public figure and follow as closely as possible what comes up in the brain of the reader--myself. The concept is very simple, but to what end? It promises to be more about the reader than about the author of the book that I am reading. How could it be otherwise? You might ask: what could be more boring? Especially if you are deeply interested in Adolf Hitler, or the issues in which he played, and still plays, a central role. At issue here is where my own interests are. They were at one place when the concept for the manuscript popped (literally) into my brain, another when I started working on it, and now my interest has evolved and is taking into account issues that had not occurred to me at the beginning, and which—is it possible?—may not have been addressed.

Adolf Hitler, National Socialism, and their connections with the Holocaust have been written about

with a great, I can almost say obsessive enthusiasm by academics, politicos, and special-interest pamphleteers. When I go on the Internet and use the Google search engine I find that there are 62,100,000 references to the "Holocaust," 14,500,000 references to "Auschwitz," 14,000,000 to "Adolf Hitler," 4,180,000 to "Holocaust denial," and 372,000 references to "Holocaust revisionism." To round it out, let's say that there are about 96,000,000 references to people, places, books and papers that are associated with, or have their roots in, Hitler's *Mein Kampf*. With regard to the book itself, Google reports that there are 9,550,000 references to *Mein Kampf*. More than 100,000,000 (one *hundred* million!) references and cross references then on Adolf Hitler, his book, and the history our time in which they were major players. And that is only on the Internet.

I'm a literary writer, part-time journalist, and autobiographer without academic (or any other) credentials. Yet in America I have played one of the more significant roles in taking Holocaust revisionism to the public, to the campus, to media, and to the Internet, where revisionism is now spreading around the globe. At every turn I have argued against censorship and taboo promoted by political social hierarchies, especially represented by the professorial class.

Here is the kicker: That afternoon in Starbucks, reading a New York Times article on Bob Dylan, reading that an English academic had published a 500-page book on Dylan's lyrics, the brain shot out a little ray of light which illuminated for me the fact that for 25 years I have worked against the coercive power of social and political hierarchy, but have failed do address the specific coercive power of the hierarchy that rules over the field in which it is natural for me to work, the coercive power of literary convention.

While the power of literary convention does not trouble the masses, for the literary writer it is what rules over everything he does. And it is almost invariably true that among the first to announce the "revolution," the first to challenge the corruption of the social and political hierarchies under which the citizenry toils, is the "artist," under which banner the literary writer works. Guys like me. Without being maudlin about it, my understanding is that not only have I failed as a literary writer—that is not a sin, as most of us do fail—but I have failed to address the Holocaust story at its core outside the rules of the hierarchy of literary convention that administers it.

Literary convention in America is integrated with every social and political hierarchy, which is all of them, that works to suppress an open debate on the Holocaust story, and to suppress any consideration that in some ways National Socialism might have tried to further humane ideals, and that Adolf Hitler was a human being, not a demon. There is no publicly accredited vocabulary available to make such arguments, and because consciousness and language cannot be separated, it follows that there is no place in the consciousness of our culture to truly assess such ideas. Public consciousness is bound about and made small by the denial of an accredited vocabulary to what most interests us here.

In Leo Bersani's introduction to Richard Poirier's *A World Elsewhere: The Place of Style in American Literature*, Bersani writes about literature as being a "deliberate failure of communication." The idea stops me in my tracks. Haven't I always written to communicate as clearly as possible with my reader? But real literature, serious literature, deliberately fails to communicate? Then I get it. Maybe. I get something. I have been communicating openly with my readers, in some ways more openly perhaps than any other revisionist, but with the conventional vocabulary allowed me by the literary hierarchy.

If I read *Mein Kampf* and write about how much Adolf Hitler and myself are alike as human beings, I will have to use a "vocabulary" that is prohibited by literary convention. A humane vocabulary, when speaking of Adolf Hitler, is forbidden in all social and political hierarchies.

Here is a sampling of the vocabulary that *is* permitted American writers by literary convention when speaking of Adolf Hitler. It is taken from one (only) article by Elie Wiesel, published in Time Magazine on 13 April, 1998.

Adolf Hitler

... redefined the meaning of evil forever
... the incarnation of absolute evil
... Under his hypnotic gaze, humanity crossed a threshold from which one could see the abyss.
... the Satan and exterminating angel feared and hated by all others
... the breadth of his crimes ... have attained a quasi-ontological dimension

... as a result of Hitler, man is defined by what makes him inhuman.
... With Hitler at the head of a gigantic laboratory, life itself seems to have changed.
... his endless hatred of Jews, whose survival enraged him
... this unstable paranoid
... the hateful mask that covered his face
... evocative names that paralyze men's hearts with terror: Auschwitz, Treblinka and Belzec.
... a fanatic with a mustache who thought to reign by selling the soul of his people to the thousand demons of hate and of death.

Elie Wiese, a Nobel Peace laureate, is a professor in "humanities" at Boston University

---

Mein Kampf represents a primary source to understanding Adolf Hitler, National Socialism and the Holocaust. The three matters are so intimately intertwined that they never will be, and never can be, disentangled. The great German weapon-of-mass-destruction fraud is not possible without the inhuman demon who dreamed it up, an incarnation of absolute evil, that Satan and exterminating angel, that criminal who has attained a quasi-ontological dimension, his face covered with a hateful mask, who created places that paralyze men's hearts with terror, the creator of a gigantic laboratory than changed life itself and, shall we say, not for the better?

How can a simple writer challenge this literary convention which, in league with all other social and political hierarchies, has so overwhelmed the cultural consciousness of America? I don't know. But it has occurred to me, apparently, to read his autobiography and look for what is in it that reveals where Hitler reminds me of myself, where Hitler thinks things that I have thought, feels things that I have felt, was a human being in much the same way that I am human.

If I were to do this, do it well, it would represent a "deliberate failure of communication." Not with the reader, but with those hierarchies that work to limit what readers can get their hands on. It would represent a "discontinuity" with the literary convention of the day. A deliberate "rupture" of the permitted vocabulary at present in the hands of the intellectuals and the professorial class.

And so here I am. I do not have the focus of an Adolf Hitler, or the ambition, or the energy, or the organizing abilities, or the charm, or the capacity for public speech. Nevertheless, I am human much in the way that Hitler was human, he human much like myself, and I believe it will be interesting to follow out this line of—not thought exactly, but this concept.

I am not alone in sharing my humanity with Adolf Hitler. Elie Wiesel shares his humanity with Adolf Hitler, just as Anne Frank did, and all those self-proclaimed leaders who furthered the great European slaughters of the last century. In short we are all in this together. All of us.

I belabor the obvious to argue that there are no demons in real life, but I challenge literary convention and all social and political hierarchies to address what is similar in my own heart and my own consciousness to the great "demon-figure" of the 20th century.

So long as the professorial class, including our historians, is going to continue to view World War II from a perspective of its Hitler-as-demon theory, we will not understand what happened during that war, or after it.

As Faurisson once pointed out, it is not only Jews who are human beings. Every role in every story, is acted out by a fully human being. We should not restrict ourselves to a vocabulary that evades that obvious, if trivial, fact.

As a postscript I should note that while Elie Wiesel wrote about Hitler in the socially and politically prescribed manner in his Time Magazine article, at the same time he asked many pertinent questions, made a number of interesting, if not novel, observations, and all in all expressed himself in a polemical but rather high style.

PPS: I should also note that I did this article on a Monday morning, on deadline, and I suppose it has a few holes in it. If you have questions, I'll do what I can to answer them.

From Lucifer's Lexicon by Lou Rollins

Liberal, n. One who believes that a pregnant woman has the right to kill her embryo or fetus, but not with a gun.

Gray Matter, n. The type of matter needed to discern shades of gray instead of seeing only black and white.

SIEGFRIED VERBEKE

In July I was still reporting that Siegfried was in prison when I received this note from him.

28 June 2006

Dear Brad,

I was released from my German prison in early May and now I am cleaning up the damage to my business and family. I don't know why they released me, while Ernst and Germar are still "sitting". Maybe it's because my lawyer (Michael Rosenthal) is Jewish and smarter than the others. Maybe because my girlfriend prayed a lot (she is a Philipina and a deep-catholic).

It was a very bad experience, but at the same time interesting. Now I can also write a book, like you. A bestseller. I have heard that Germar does not like the food. I thought it was good. My testimony can be confirmed by Ernst. No junk food, like in Holland, but real stuff. Still, nine months without a beer or anything like it, or a good steak. Now I'm restoring the balance.

On 20 April, I made a complaint to the lady Director of the Heidelberg Detention Center, because she forgot to hiss the flag on "Führergeburtstag". She could not laugh with it. Many Germans are lacking in humour. I appreciate reading you, especially things like "Justice for the German SS" in your SR 128. When the damage here is cleared, I may be able to help you.

In early August I received a "dear friends" note in three languages noting once again that Siegfried is "getting control over the situation, although all the damage has not been cleared." He is a printer and has to put his business back together. With this note there is a photo of himself with his very attractive "Philipina" lady.

I have now received a third communication from Siegfried that is considerably longer than the first and that I will post on the Internet, perhaps in Revisionist Letters to begin with, and if we develop it, in "Our Voices: The Human Face of Holocaust Revisionism."

THE HOLOCAUST QUESTION

The peel & stick labels with the above heading that I announced here last month came and went. We have only a few samples left. I'll reorder them today and we'll have them again in about a week.

THE HOLOCAUST CONTROVERSY: The Case for Open Debate.

First published by CODOH in 1992, this became, and has remained, the most widely distributed revisionist leaflet on the planet. It has been reproduced by Germar Rudolf and IHR and others and is all over the Internet.

Printed on both sides of one standard legal-sized sheet, folded into eight columns, it comes in at 3,363 words. This is the article that rocketed the Campus Project into a national story when we published it for the first time in The Daily Northwestern.

It's been out of print at CODOH for sometime now. I rather let it slip. I didn't have the money. Then I let it slip again, and so on. It will cost about $350 to get a new first printing. Can you help?

HOLOCAUST REVISIONISM IN VENEZUELA

Saturday night I ran into the director of Communications at the U of Baja California where I spoke early this year. He talked about how Hugo Chavez is exploiting the Holocaust story to attack Israeli and American policies in the Middle East, charging that the ground is being prepared for a new Holocaust. The story is all over the Latin American press. I didn't know. While I don't buy the Chavez rhetoric, I find it happily ironic that those who have exploited The Story for so long for their own benefit now find the story is being used against them.

Thanks for your support, and I hope I hear from you.

Smith's Report

is published by
Committee for Open Debate
Ont the Holocaust
Bredley R. Smith, Director

For your contribution of $39 you will receibe 12 issues of *Smith's Report.*
In Canada and Mexico--$45
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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984

Email:
bsmith@prodigy.net.mx

Web: www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

N° 132 www.Codoh.com October 2006

Serving the Revisionist Community since 1990

GERMAR RUDOLF AND THE QUESTION OF "INCITEMENT TO HATE"

OUR VOICES: A FIRST INSTALLMENT BY DAN DESJARDINS

THE 101 PEOPLE "REALLY" SCREWING UP AMERICA (SMITH IS # 78)

Smith's Report is preparing to evolve into more substantial publication, with more volunteer staff, based on the novel concept that several heads are better than one. Germar Rudolf is featured herein twice. We are reinstituting the News Desk, publishing the first short submission for "Our Voices: The Human Face of Revisionism," and you will learn why best-selling author Jack Huberman finds that Smith is among the top 101 "bigots, homophobes, and nut jobs who dominate the conservative movement." Onward and upward, eh?

INCITEMENT TO HATE?

By Richard A. Widmann

THE COURT DOCUMENT of the United States Court of Appeals in the case filed by Germar Rudolf (Scheerer) against his deportation contains an important point that needs examination. [1] The document provides the following background information:

Scheerer, a native and citizen of Germany, fled his home in 1995 after he was convicted and sentenced to 14 months' imprisonment for inciting racial hatred in violation of the German Penal Code, Stafgesetzbuch [StGB] art. 130, 3 – 5 (F.R.G.) (Section 130). A footnote reference to this sentence explains further, "Section 130, captioned "Volksverhetzung" (Incitement of the Masses), criminalizes, in relevant part, publicly approving of, denying, or otherwise trivializing an act committed under the rule of National Socialism in a manner capable of disturbing the public order." [2]

It is the purpose of this paper to both understand this charge and to review Germar Rudolf's writing in light of the charge.

Surely, Rudolf fell victim to the charge of "denying" an act (that is generally referred to as "The Holocaust") in a manner capable of disturbing the public order. In order to even understand this charge it is important to note that Rudolf has published several books that include the term "Holocaust" in their title. [3] In the Introduction to the anthology *Dissecting the Holocaust* [4] Rudolf speaks of the "historiography of the Holocaust." [5] Far from "denying" the Holocaust, Rudolf seeks to understand the Holocaust and properly define it. [6] In another article in this same anthology Rudolf provides

Continued on page 5

NOTEBOOK

THE CODOH LIBRARY: A PARTIAL LIST OF UPDATES IN SEPTEMBER

09/18/06 Established a link to Snopes.com -- *Snopes catalogs urban legends and does a bit of myth-busting. If you ever received on of those strange but potentially true emails, and you were wondering whether or not the message was true, check it out on Snopes.*

09/16/06 Posted Chapter 1: Simon Wiesenthal's War Years: New Doubts, by Theodore J. O'Keefe. -- *This is the first chapter of the larger work: The Wiesenthal Files: What the Documents Reveal about Simon Wiesenthal's Past*

Established link from our Censorship File to Illiberal Europe, by Gerard Alexander. -- *Mr. Gerard writes for the American Enterprise Institute for Public Policy Research. He emphasizes in his article that Post-World War II anti-Revisionist and anti-Nazi speech laws have reduced political debate in Europe and often punished mainstream politicians and parties.*

09/12/06 As part of our Consequences of the Holocaust page, we have established a link to MarWen Media: Ahead of the Curve. This site contains documentaries and atrocity photographs that you won't see on *Fox News* or in the *New York Times*.

09/09/06 Reestablished CODOH's extensive list of Newslinks.

09/05/06 Updated the Censorship File

09/04/06 Established a link to a Danish Revisionist resource: Dansk Selskab for Frei Historisk Forskning. --

Established a link to The Freedom Site: Canada's Freedom Resource Center

Established a link to Holocaust History Archive. This is a new highly recommended resource. Be sure to check it out! --

From the Vault! The ADL! A World of Sameness, Sameness, Sameness, by George Brewer. *Originally appeared in The Revisionist No. 2, January 2000.*

09/02/06 Updated The Thought Crimes Archive. -- How *Fahrenheit 451* Trends Threaten Intellectual Freedom by Richard A. Widmann. *Widmann's classic treatment of the repression of freedom of speech with regard to revisionism and revisionists is now updated with graphics to enhance the text.*

WHY WOULD THE FBI CONTACT SMITH?

21 July 2006 (Via e-mail)

Dear Sir/Madam: We have logged your IP-address on more than 30 illegal websites. **Important:** Please answer our questions! The list of questions is attached.

Yours faithfully,
Steven Allison

Federal Bureau of Investigation-
935 Pennsylvania Avenue, NW,
Room 3220
Washington, DC 20535
Phone: (202) 283-6038

(Taking it as a given that discretion with the FBI, or some party pretending to be FBI, is the better part of valor, I discretely did not contact any of these FBI numbers or open the attachment with the FBI "questions." To date, I have heard nothing further from these people.)

SMITH'S REPORT TO EVOLVE OVER THE NEXT FEW MONTHS.

I am being urged by several individuals who in the past I have found very much worth listening to, to make something more of Smith's Report than what it has become these last few years. I am being urged to broaden my approach to content, to focus on the broader revisionist community. I am being reminded that there is no revisionist newsletter today that addresses the revisionist community as a whole. It has even been suggested that the focus of SR should be on Holocaust revisionists themselves, not the "Holocaust.".

It is not being suggested that I do not report on my own work, or that I should not address matters that are so subjective in nature that some among revisionist activists find it either unnecessary, or on some occasions even detrimental to the revisionist community. I rather understand all this.

What we are looking at here conceptually is a subtle but what in the end will add up to a significant editorial focus. We will not be focused on the Holocaust "story" per se, but on Holocaust "revisionists." We will focus on persecuted and imprisoned revisionists, but we will want to focus as well on revisionist work being done by individuals who may not be well known but are working in their own communities, their own part of the country to forward revisionist aims.

While there is every political and cultural viewpoint to be found among revisionists, I believe that all of us agree that the freedom to say what we think, and to express what we hold in our hearts, is the right of each revisionist, and the right as well of those who want to destroy revisionism. We don't ask anything for ourselves that we do not ask for those who see us as their enemies, rightly or not.

In the past I have received communications from a good number of you telling me what you are doing with revisionism in your own neck of the woods. Generally, I have not reported on it. I think now that I may have made a grave error, one that I plan to rectify as we move along.

Keeping in mind that I must be careful to not get ahead of myself here, not take on more than I can do, I would like to hear from any and all of you who are doing work in your own community, no matter how simple or limited. You decide if you prefer to use your own name, or a pen name.

If you have a suggestion/s for what should be included in Smith's Report that you do not find here, or elsewhere, or any other suggestions, this is a good time to give me an earful.

LETTERS

Forgive me for writing you by hand again, but I am short on carbon ribbon supplies, and I save the few tapes I have for official letters and documents.

My wife, Jennifer, visited me five times between 19 June and 7 August, twice without our baby, to have some time for just the two of us, though always with a prison clerk and an interpreter present. Anyhow, it was a good thing. Now, also, I can call her once a month.

[Here there is a substantial list of suggestions about editing a paper I have put together, and some further personal data which is not appropriate for this venue.]

All my best greetings to Alicia, Paloma, Lil Brad, cats, dogs and whatever else can be cuddled around there,

-- Germar [Rudolf]
Germany

I like the way the commentary on your Reading Mein Kampf is developing: keep up the good work. Regarding the sexual issues you referred to, it was an acceptable custom among the nobility of Alexander's time, as well as of other societies, according to several scholars. In Hitler's case, the Celts, to whom the Teutons belonged, had a habit which both Roman and Greek historiographers could not explain. For purposes of procreation the Celts would sleep with their wives, but the rest of the time they would sleep with their fellow warriors.

The news about the appearance of the four-hour revisionist film is interesting indeed. Will it be sold as a DVD, or otherwise?

By the way, in SR 131, in "Notes on Reading MK," you write: "I will focus on his text as he wrote it, not on what he did later, or on what he is accused of having done later." It should be so, because in this manner you're producing a commentary on one's work—such commentaries have their usefulness. Now, if all this prompts you to start doing research later on the man himself, his life and his works, so be it. But that is a different venture.

-- HSG, Florida

Please send me 200 of The Holocaust Question stickers. I'll put them all over this enormous university campus.

I find your "Reading Mein Kampf" project to be interesting. I'm afraid it could alienate some people who are currently on your side, however, and make you less effective as a revisionist. I hope I'm wrong. I personally don't like Hitler, not because he was necessarily more evil than Churchill, Roosevelt or Stalin, but rather because of what he caused to happen to his own country.

–ERJ, Georgia

PS: There's an extra ten dollars here. Have a couple beers on me.

What a nice thought. Some of us are just born to be gentlemen.

I thank you for sending me Break His Bones. I enjoyed reading it. I laughed so many times I almost forgot about the myth of the 20th century. Of course, I don't agree with everything you wrote—the abortion issue for instance, which is a real holocaust.

Robert Faurisson has said about you: "Bradley Smith, a revisionist, an interesting character, an American full of humor and subtlety. He is torturing Mr. Berenbaum (of the USHMM in Washington D.C.) with his very simple questions."

There is an Afghan proverb that goes like this: "Give a horse to whoever tells the truth and he will use it to run away."

Good luck, and good courage

CP, Ottawa

I like the Afghan proverb. And I like it that you liked the jokes in Bones.

All these academics seem to have a problem when they talk down to lesser mortals—they become personal. That is where you shine—with a few logical, child-like sentences you leave them flat-footed. Thank goodness you never attended university.

--WTS, Australia

I've been thinking that I was a little disappointed with you a few issues back in SR because you did something that you have criticized other people for doing, namely using exceptions to prove a rule.

The 15,000 Germans-Americans who were incarcerated by the US during WWII were a minute percentage of the 30 or 40 million German-Americans who lived here at the time. They must have been targeted for some reason, and you didn't give us a clue as to why.

--ERJ, Texas

You're right. We got side-tracked from that project onto another, and have been working on the second all this time. Maybe one day we will get back to it. We want to get back to it.

You are off on a wrong tangent with you current book project on Reading Mein Kampf. You are self publishing a book which amounts to a first draft which is going where you know not. I started to read the first chapter and it was just too painful to continue.

You know that I write for a living just like you do. With a book like a legal or appeal brief you have to have a point, structure, and a lesson or "take away." Why don't you publish your outline and what you are trying to say about either yourself or Hitler or his program and submit it to your readers for comment? There is nothing wrong with picking a taboo subject or person to write about, and you certainly have done that. What is wrong in what you are doing is to just blunder along saying nothing. You have to add something.

Please put this project in hiatus until you have thought it through.

-- HSW, Arizona

Many professional writers put books together in the way you suggest. I don't. I don't test the waters. I just jump on in and do the best I can to keep my nose above water. Sometimes I make it.

As a matter of fact, I didn't particularly care for the last installment in SR130, and decided to go at the manuscript in a different way. You may or may not think it better. But we both have to realize that no writer is for everyone, and no book for everyone. Writers work on the tiniest of margins. There are exceptions—like the Chicken-Soup-for-the-Soul guys—but I do not expect to be able to achieve what they have achieved.

OUR VOICES:
THE HUMAN FACE OF HOLOCAUST REVISIONISM

This short piece was written by Dan Desjardins in response to my call for autobiographical papers for Our Voices: The Human Face of Holocaust Revisionism" in SR 131. This is Dan's original submission, slightly edited. I will have a number of questions for him suggested by what he has written here. I might ask what interests had caused him to subscribe to George Dietz's "Liberty Bell." What was it, specifically, that first struck him while reading Butz's Hoax. *Does he view* The Hoax *differently now than when he first read it? In what way? What is it about the other authors he mentions at the end of this piece that remain most forcefully in his mind now? How did his reading affect his personal life? His career? His relationship with his elder brother? With other members of his family? His friends? Each time he responds, I may find other questions to ask. Through our back and forth we will create a substantial and even more interesting paper than the one below.*

By Dan Desjardins

When I was a young boy, no older than ten, I remember watching a war film on television with my older brother. Fictionalizations of German behavior during the war years must have already given me the impression that Germans were bad people because I remember one scene in the film that was live newsreel footage taken during the war. This footage showed a German soldier helping a woman and child make their way to a shelter during an Allied bombing raid.

I understood from the context that the footage was real rather than a dramatization and I remember commenting to my brother that if some Germans were willing to help women and children, possibly not all Germans were bad after all. My brother agreed, but reminded me that these were Germans helping Germans. They were different with regard to us.

At the time I accepted that statement and still do, only now in a different way. That experience happened one night forty years ago when I was only a boy, but over time it caused me to realize something that had not occurred to me before. I realized that how the Germans behaved during World War II, and how we represent how they behaved, must be two different things.

My brother's comment about how the Germans behaved toward us was different than how they behaved toward Germans, it dawned on me that how we behaved toward the Germans as our enemy, including what we said (and say) about them may in some instances be other than the truth.

Nevertheless, for a long time I believed the Holocaust story because it seemed so firmly woven into the fabric of history. Even as a boy of eight, in Madrid of all places, during summer holiday with my mother, I remember visiting some preserved ruins from the Spanish Civil War. At one point we went into an enclosed room that was part of the exhibit. I am no longer certain this room had shower fixtures in the ceiling, but something we saw prompted either the guide or one of the tourists to remark that the Germans gassed Jews during the war using a shower arrangement. I remember asking my mother for details since it was the first time I heard this terrible story. This was circa 1963.

Of course it was many years later before I first encountered revisionist views on the subject. But I remember how this came about too. The year was 1978 and I was receiving George Dietz's *Liberty Bell* newsletter. And in that newsletter was an ad for *The Hoax of the Twentieth Century* by Northwestern University professor Arthur R. Butz. Amazed at the discourse it purported to establish, I ordered a copy, and when it arrived I read it avidly. I was favorably impressed with the seeming thoroughness of Butz's academic research. I had the feeling it opened a whole new world of understanding on this heretofore constrictive and monolithically conceived subject.

Later, when speaking with my eldest brother, a Yale graduate who was dating a woman of Jewish extraction, I mentioned this book and suggested he read it. I wasn't attempting to proselytize him, but at that moment we were watching a docudrama on the Holocaust and I thought he might be interested in the subject. His attitude, however, typical of persons with a firm stake in the prevailing belief system,

was one of skepticism and disdain. How dare I suggest he waste his time reading a book by some Nazi crackpot! He had better things to do.

I'm sure he was right. We all have "better" things to do. But as the subject of the Jewish Holocaust is presented frequently in all media, and more than frequently in the universities, being well informed on the subject is encouraged with a relentless fervor, even if it is not "worthwhile."

This being so, a balanced perspective is desirable, and even necessary. So I go back to that long ago revelation I had when watching the war movie juxtaposing real newsreel footage with fictional dramatization: could it be, given this most horrendous accusation regarding German barbarity, that truth is something different from the institutionalized story? History has come a long way since the groundbreaking research of Arthur Butz and Paul Rassinier, and on my shelves are now the revisionist writings of Robert Faurisson, Henri Roques, Mark Weber, Carlo Mattogno, Walter Sanning, Thies Christophersen, Udo Walendy, Wilhelm Stäglich, Fred Leuchter and many others.

The answer to my question, "Is the truth about German barbarity something different than what has been institutionalized?" is, in my opinion, a resounding "Yes."

Incitement to Hate continued from page 1.

a statistical analysis of the number of Holocaust victims. [7] Rudolf concludes "a realistic estimate of the actual number of victims, therefore, may be twice as high as the total of victims registered by name in the records of Arolsen. The number of victims registered by name is now said to be about 450,000." Rudolf, therefore has identified some 900,000 victims of the Nazi Holocaust. He suggests that "the greater part of these are Jews, but exact figures are as yet unknown." [8] It should be clear that Rudolf does not "deny" the Holocaust itself but rather has set on a course to evaluate the extent of this tragic time. Therefore Rudolf's work is not a "denial" but more properly a revision to the generally accepted statistics and history of the Holocaust.

It is possible that Rudolf's work then ran afoul of the "trivializing" clause of the German Penal Code. It is interesting then to compare Rudolf's statistical analysis of total Holocaust victims to Lublin scholar Tomasz Kranz' recent assertion that the number of Majdanek victims was actually 78,000. [9] This announcement was made both on the official Auschwitz Museum Webpage as well as that of official Majdanek Webpage. Although recent estimates of the number of Majdanek victims has been around the 360,000 mark, estimates have been given by scholars of over one million. [10] Comparing these two sets of statistics, we find that Rudolf has estimated a figure that is 85% less than the standard 6,000,000 estimate. Kranz's estimate of Majdanek victims however is 94% less than Lucy Dawidowicz and 88% less than the more common figure of 360,000. The reader will note that Kranz has not been charged under the German law in question, while Rudolf is serving out a fourteen-month sentence.

It is evident that the statistics or historical reevaluation is not what has resulted in Rudolf's incarceration. It would appear that Rudolf's work must be more incendiary and in fact "capable of disturbing the public order." The general charge against "Holocaust denial" as expressed on the Internet is that "most Holocaust denial implies, or openly states, that the current mainstream understanding of the Holocaust is the result of a deliberate Jewish conspiracy created to advance the interest of Jews at the expense of other peoples. For this reason, Holocaust denial is generally considered an anti-semitic conspiracy theory." [11] It is necessary then to evaluate Rudolf's statements about both the Holocaust specifically and Jews generally to determine if his work can be construed as anti-Semitic.

In his introduction to *Dissecting the Holocaust* Rudolf calls the "cultural and social integration of the Jews in Germany…one of the greatest and most fruitful symbioses that ever connected two peoples."[12] He goes on to speak of a future symbiosis between Jews and Germans and describes it as a "utopian dream." [13] Rudolf explains that his book is an invitation to an open discussion of the historiography of the Holocaust and the goal is "the joint and sincere search for truth, in order to contribute to a reconciliation between Jews and Germans which may perhaps result in a realization of my dream of a revival of the German-Jewish symbiosis." [14] Rudolf even calls for the insights of Holocaust revisionism to be championed by moderates in order to prevent racists, National Socialists and anti-Semites from using it for their own political purposes. He writes, "It ought therefore to be the foremost concern of moderate politics to see to it that the discussion about the Holocaust spreads to social circles other than radical or extremist ones, so that any potential consequences of a revision of historiography can be represented and implemented credibly and competently by respectable and respected politicians." [15] Clearly Rudolf's intentions are anything but anti-Semitic. Still, since it is argued that Holocaust revisionism or "denial" involves anti-Semitic conspiracy theories, let us briefly look at Rudolf's discussion of witness testimony.

In his recently published *Lectures on the Holocaust* Rudolf entitles section 4.2 "A Thousand Reasons for False Testimonies." The sub-title is "Rumors, Misunderstandings, and Hearsay." [16] The conspiracy charge is that revisionists make the claim that Jews "invented" the Holocaust for some ulterior motive. [17] Far from taking this approach Rudolf addresses false memories and explains that "our 'knowledge' does not originate in our own experience, but rather from sources of hearsay, that is, our relatives or acquaintances, media reports, or things we have learned in school." [18]

Germar Rudolf is a revisionist scholar and author in the long-line of authors that have questioned various aspects of modern history including the Second World War and the Holocaust. One of the father's of this historical methodology was Harry Elmer Barnes. Barnes wrote in one of his more popular essays,

"Unless and until we can break through the historical blackout, now supported even by public policy, and enable the peoples of the world to know the facts concerning international relations during the last quarter of a century, there can be no real hope for the peace, security and prosperity which the present triumphs of science and technology could make possible. The well-being of the human race, if not its very survival, is very literally dependent on the triumph of Revisionism." [19]

It is this tradition of striving for historical accuracy as a means of attaining peace, security and prosperity, not for any one people, but for the human race that Germar Rudolf has followed. Rudolf's works show that far from the goal of inciting people to hate, that Rudolf intends the opposite. Rudolf has given up his personal freedom to do the only thing that he can do – to strive for peace and proper relations among all people in general – and among Germans and Jews in particular. One might say that rather than inciting people to hate as he has been charged, that he is in reality guilty of inciting people to love.

Notes

1. Germar Scheerer versus United States Attorney General (April 13, 2006).
2. Sheerer v. U.S. Attorney General pp. 2-3.
3. Among other titles this includes, *Dissecting the Holocaust* and *Lectures on the Holocaust*.
4. *Dissecting the Holocaust* is the English language edition of *Grundlagen zur Zeitgeschichte*, one of the analyses which resulted in Rudolf's being charged with incitement to racial hatred. Due to his persecution by the German government, Rudolf served as editor for this anthology utilizing the pen name, Ernst Gauss. This book was both banned and burned in Germany.
5. E. Gauss, *Dissecting the Holocaust*, Theses & Dissertations Press, Alabama, 2000, p.14.
6. Rudolf explains that the term can be 'ambiguous.' He utilizes the narrow definition of "intentionally committed, or only implied, genocide of the European Jews (allegedly) by the National Socialists, mainly with the murder weapon 'gas chamber.' (*Dissecting*, footnote 6, p. 14).
7. "Holocaust Victims: A Statistical Analysis."
8. E. Gauss, *Dissecting*, p. 216.
9. http://www.auschwitz-muzeum.oswiecim.pl/new/index.php?language=EN&tryb=news_big&id=879
10. Lucy Dawidowicz cited a figure of 1,380.000 in her book, *The War Against the Jews*.
11. http://en.wikipedia.org/wiki/Holocaust_denial
12. E. Gauss, *Dissecting*, p. 13
13. Ibid.
14. Ibid, p. 14.
15. Ibid, p. 58.
16. G. Rudolf, *Lectures on the Holocaust*, Theses & Dissertations Press, Chicago, IL, 2005, p. 345.
17. Although some authors have made such claims, they have done so irresponsibly. One may find the charge of undeserved financial compensation paid by Germany to Israel for example in John Beaty's *The Iron Curtain Over America*. This work was published in the early 1950's. It is not a work of Holocaust revisionism although it devotes about 4 pages to this subject.
18. G. Rudolf, *Lectures*, p. 348.
19. Harry Elmer Barnes, *Barnes Against the Blackout*, "Revisionism and the Promotion of Peace" Institute for Historical Review, California, 1991, p. 299.

NEWS DESK

The CODOH News Staff

Organized attack on internet-based videos critical of the Holocaust canon.

September 22, 2006

In an effort to prevent access to a series of videos which examine and critique major assertions within the framework of the Holocaust, a cyber-attack upon a website which allowed viewing and downloading of this critical research has occurred.

This attack has been met with concern by human rights activists and historians who view the attack as an impediment to research, and that such acts have a chilling effect upon free speech. Activists hasten to point out the United Nations Charter on such matters.

Article 19 of the UN Human Rights Charter states:

> "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

The attack required a computer to be programmed to continuously besiege the website with massive and simultaneous viewing and download attempts, resulting in an overload and eventual crash of the server which held the videos.

The videos themselves are entitled, 'ONE THIRD OF THE HOLOCAUST, The Reinhard camps'. They consist of a 4 hour video presentation in 30 episodes about the so called German WWII 'death camps' of Treblinka, Sobibor, and Belzec. These camps are said to have contained homicidal gas chambers and enormous mass graves. One of the alleged mass graves at the Treblinka site is claimed

to have once held approximately 900,000 Jews.

The producer of the videos and those knowledgeable with the subject matter regard these attacks as confirmation of the quality of the material presented in the videos. In a statement to CODOHnews the producer of the videos asked, "Why don't they discuss and attempt to refute the contents of my work rather than preventing the public from viewing them?"

A moderator of the CODOH Revisionist Forum, a publicly available Holocaust discussion site at <http://forum.codoh.com/index.php> where informed discussion occurs at great length on the subject matter said,

> "Clearly, only individuals or an organization which has a vested interest in preventing investigation of the so called Holocaust would engage in such unethical and desperate behavior. If they had confidence in the mandated Holocaust story they would welcome any scrutiny as a way of demonstrating the veracity of the claims. Unfortunately, they've chosen an act of aggression and censorship."

Specialists have now taken steps to hamper future attacks. **'ONE THIRD OF THE HOLOCAUST, The Reinhard Camps'** is available for viewing and/or down-loading at: <http://www.codoh.com/video/onethird.html>.

Arthur Butz Observes an Irony for Revisionist in a Film About Sexual Harassment.

09 September 2006

The 2005 film "North Country", starring Charlize Theron, is about a woman working in the iron range of northern Minnesota who sues the company for sexual harassment. The film is claimed to be based on real events. The time setting of the film, 1989, is when the presence of women in these jobs was novel and essentially forced by court rulings.

The male coworkers are depicted as somewhat bigger monsters than could have been the case, but that is inevitable, given the premises of the film.

The heroine brings a lawsuit against the company, but success can only be assured if the judge will grant "class action" status. The judge rules that he requires 3 litigants to grant a class action status. Thus the heroine needs two more women to join in her lawsuit. The film shows how the company and coworkers terrorize the heroine's colleagues, who have also experienced sexual harassment, to stay silent.

I could only think of a lonely revisionist trying to get others to stick their necks out with his. The denouement is admirable in its practicality, and a lesson revisionists should ponder.

Austrian Court Rejects David Irving's Appeal

08 September 2006

VIENNA - The Austrian Supreme Court has upheld a guilty verdict against the world's leading expert on World War Two, David Irving. Irving was found guilty of "denying" the Holocaust on February 20th of this year. The court confirmed the guilty verdict in a closed-door session on August 29. Irving has been imprisoned for nearly seven months on a charge dating back to 1989.

In a bizarre twist, Irving insisted at his trial that he no longer questioned the existence of gas chambers at the Auschwitz concentration camp. Still, he was convicted as the court apparently did not believe that Irving was sincere. Irving was also on trial for having said that the November 1938 Kristallnacht pogrom was not the work of the Nazis, but of "unknown" people who had dressed up as storm troopers, and that Adolf Hitler had in fact protected the Jews.

Irving has also appealed the excessive three-year prison sentence, which he is now serving. The ruling on that appeal is not expected for at least two months according to the Austrian Press Agency.

Irving was prosecuted under a repressive Austrian law targeting those who "deny the genocide by the National Socialists or other National Socialist crimes against humanity." Austria is among 11 countries that have laws against "denying" the Holocaust.

Freedom of Press in Denmark Regarding the Holocaust

19 September 2006

A Danish newspaper demonstrated that freedom of speech and press does apply to the Holocaust. In September, the Danish daily Information published six cartoons from the Iranian Holocaust cartoon contest, which was organized last February as a response to the publication of cartoons of Mohammed.

The Holocaust cartoon content generated 1,193 drawings from 61 different countries. The head of the "Iran Cartoon" association in Tehran, Masoud Shoji explained the idea behind the contest:

"The idea is to show where the limits of freedom of expression are in Europe, because if we have freedom of expression, why shouldn't we discuss the Holocaust?"

Although touted as "Holocaust cartoons," many appear to be more broadly anti-Zionist, anti-Israel, and even anti-American. One cartoon which was published in Information depicting President Bush wielding a pistol and wearing a helmet with the Star of David emblazoned on it. In the cartoon, Bush is pointing at a painting of Adolf Hitler and saying: "He started it." Other cartoons contrast Palestinians with Holocaust victims.

In this case, Danish journalists have demonstrated greater respect for the ideal of a free press than have the Americans. While the images of the caricatures of Mohammed were fairly easily found on the Internet, the Holocaust cartoons prove to be another matter. We have yet to see one (one) that treats with the Holocaust or the gas chambers, or fraudulent survivor text.

OTHER STUFF

WHAT DOES SMITH HAVE IN COMMON WITH

Pope Benedict XVI,
Franklin "Not of the Same God" Graham,
Pat Robertson,
Ann Coulter,
Bill O'Reilly,
Rush Limbaugh,
Rupert Murdoch,
Condoleezza Rice,
Osama bin Laden,
Donald Rumsfeld,
George W. Bush,
and Dick Cheney?

Well, each of us is featured in a new book by Jack Huberman, bestselling author of *The Bush-Hater's Handbook*. In his new book, ***101 People Who Are Really Screwing America***, I'm number 78. When you consider the company I'm keeping, that's nothing to sneeze at. Dick Cheney? Condoleezza Rice? Osama bin Laden? Not my kind of folk, really, but there I am. The publisher is Nation Books, the publishing arm of The Nation, which has given us "Unconventional Wisdom Since 1865." The Nation's editorial policy is to the left, but its perspective is no more foolish than that of many right-wing publications.

Why do Jack Huberman and Nation Books believe I am helping to "screw" America? You have probably guessed by now. Smith "runs the California-based Committee for Open Debate on the Holocaust (CODOH), [which] argues for an open debate on what we [at CODOH] recognize as the First Great WMD fraud—the German gas-chamber fantasy.'

"CODOH is especially active in 'outreach' to college students through ads in college newspapers. As the Anti-Defamation League noted: … [I'll let this go. Over the years you have already noted what the ADL notes about revisionists.].

I have to say that Huberman ends on a wonderful note: "CODOH's Web site also offers insights into Zionism and samples of Smith's 'work in progress,' *Adolf Hitler and Me: Reading Mein Kampf*. I hope he dies before he finishes it."

I can't help myself. I love a guy with a sense of humor.

ARTHUR BUTZ ON THE CLOSING OF HIS WEBSITE AT THE NORTHWESTERN CAMPUS

I asked Professor Butz where he was with the closing down of his Web page at Northwestern, thinking that it might be a complicated story. It isn't.

> "Since I was loudly cursed by the administration of Northwestern University early in 2006, it is understandable that there exists an assumption that the June shutting down of my web site on the University's server was an act of censorship.
>
> "It was just a coincidence. Internet use had evolved, over the ten years since I first set up the site, so that a University-provided server was no longer important to those who wanted to set up personal web sites. This service was therefore shut down. Numerous people lost their sites along with me."

Yesterday in the late afternoon I was on the Boulevard at a taco stand drinking beer and reading Emerson. Behind me, down at the end of the street, the sun was (as the Mexicans have it) falling. The orange and red and yellow light bathing the taco stand was gorgeous. I read:

> "The greatest delight which the fields and woods minister is the suggestion of an occult relation between man and the vegetable."

The phrase was so unexpected that I laughed out loud. But Emerson is not joking around. One day, maybe, it will come to me what he is getting at. I turned on my stool and looked across the Boulevard and down the street to the sea, a smile still on my face. The sun was just above the horizon. It's now-soft light was dazzling, washing the air and the broken street with its radiance. It was very beautiful.

There was a moment (only) when the light was all there was and the beauty of it flooded life itself. But after that one moment thought reminded me of the work and the difficulties of the work. There are moments when we can see Emerson's fields and woods and the sea with an empty, powerful gaze. Then thought quickly takes us back to the anxiety about the work which cannot succeed in your own lifetime, the anxiety about the money that has been there for so long now, the anxiety about time itself—and then thought, ever ready to go its own way, chooses this exact moment to remind me that I am not living in Dafour, after all, where life is actually difficult, and that I ought to lighten up.

So okay. I'm okay with that.

Thanks for your support, and I hope to hear from you.

Bradley

Smith's Report
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Ont the Holocaust
Bredley R. Smith, Director

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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984

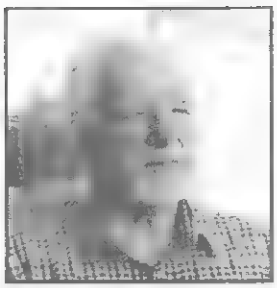
Email:
bsmith@prodigy.net.mx

Web: www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

N° 133 www.Codoh.com November 2006



Serving the Revisionist Community since 1990

ARTHUR BUTZ REVIEWS NEW REVISIONIST DVD

WHAT'S HOT ON CODOHWeb

STEPHAN SPIELBERG DEBUTS NEW HOLOCAUST FILM

Our Darkest Hour

The Persecution of Revisionists. The Holocaust Unveiled.

Produced by Mark Farrell.

Honest Media Today (www.HonestMediaToday.com/products.htm),
$22 postpaid anywhere. Also available from Amazon.com, or from
Mark Farrell; PO Box 141243; Cincinnati, Ohio 45250-1243; USA. 50 minutes.

Reviewed by Arthur R. Butz

Here I shall use the term "revisionist" as synonymous with "Holocaust revisionist" and "Holocaust denier". This new DVD explores the imprisonment and other persecution of revisionists. It is timely. On account of laws criminalizing revisionism Germar Rudolf and Ernst Zündel are in prison in Germany and David Irving in Austria. Dr. Robert Faurisson recently received a suspended three-month prison sentence in France and was ordered to pay a fine. These are only the most prominent victims as I write.

These events have not gone unnoticed in the media. Historian David Irving, in particular, is a household name and the British press and others have editorialized against his imprisonment. However, the press support for Irving's release falls far short of satisfying revisionists, because that support is formulated in such a way that it could also be applied to flat-earthers. The gist of such support is that everybody is entitled to say ridiculous things.

Why?

It is significant that, until the mid-70s, there was little legally enforced persecution of revisionists in Europe or elsewhere. Books by Paul Rassinier and others had circulated free of official interference, however loud some protests. The screws were tightened in the 80s, and the 1990 passage of the Fabius-Gayssot law in France was a watershed event. Orwell's *1984*

Continued on page 5

NOTEBOOK

Spielberg shows Ukrainian Holocaust film

On 18 October Steven Spielberg presented a documentary on Ukrainian Holocaust survivors in Kiev. The film, "Spell Your Name," by Ukrainian director Serhiy Bukovsky, recounts the testimony of survivors after the Nazi massacre of [maybe] tens of thousands of Jews at the Babi Yar ravine in 1941.

"The stories and experience of survivors in Ukraine need to be seen and heard by the people of the world, who may not know what happened in Ukraine during the Holocaust," Spielberg said at a news conference for the 90-minute documentary, which he co-produced with Ukrainian billionaire Victor Pinchuk.

The film was produced by Spielberg's USC Shoah Foundation Institute, a Los Angeles-based organization founded in 1994 to act as a visual history archive of the Holocaust, which in twelve years, after a slow start, has collected some 52,000 survivor interviews, or on average more than 4,300 interviews with survivors each year.

Spielberg said: "I really believe that listening to the stories of Holocaust survivors from all around the world is going to change the world and already has in many ways."

I agree with Stephen. Listening to these folk for half a century has forwarded the concept of the "unique monstrosity" of the Germans, and morally justified the creation of a Jewish State on Arab land in Palestine, and the U.S. alliance with Israel.

Should those who do not support the effort against global warming be tried like war criminals are tried?

Jeff Jacoby, a columnist for the Boston Globe who argued against the imprisonment of David Irving in Austria for thought crimes, reports on "Grist," an environmental webzine whose staff writer David Roberts recently proposed that global warming skeptics be put on trial. "When we've finally gotten serious about global warming . . . we should have war crimes trials for these bastards—some sort of climate Nuremberg,"

Environmental writer Mark Lynas, for example, puts dissent on climate change "in a similar moral category to Holocaust denial—except that this time the Holocaust is yet to come, and we still have time to avoid it. Those who try to ensure we don't will one day have to answer for their crimes."

D.H. Lawrence, H.G. Wells, and Bernard Shaw on gas chambers and "population control."

Jonah Goldberg, writing for National Review Online, tells us that D.H. Lawrence gave "three cheers for the inventors of poison gas ... If I had my way, I would build a lethal chamber as big as the Crystal Palace, with a military band playing softly, and a Cinematograph working brightly, and then I'd go out in back streets and main streets and bring them all in, all the sick ... the maimed; I would lead them gently, and they would smile me a weary thanks ..."

George Bernard Shaw, believed that the "the majority of men at present in Europe have no business to be alive (that was then—what about now?)"

H. G. Wells smiled at the prospect that the "swarms of black and brown and dirty-white and yellow people" will "have to go."

Supreme Court Justice Oliver Wendell Holmes argued that the State has the power to forcibly sterilize "defectives," and believed that forced population control was at the very heart of Progressive reform.

Alan Guttmacher, the former president of Planned Parenthood, was a champion of "compulsory sterilization and compulsory abortion ..." throughout much of the world. Maybe not in his own neighborhood, but certainly elsewhere.

Goldberg then notes, dryly perhaps, that "The Holocaust diminished the popularity of eugenics ..."

I should think so—at least the "vocabulary" of Holocaust. Sometimes it's good to recall the cultural context in which the National Socialist German Workers Party lived and talked out its short life.

What's Hot on CODOH.com? Here are the top 10 most frequently accessed articles on through 30 September 2006.

1. Political Maps of Europe 1914-1945
2. George Orwell, by Richard Widmann
3. Defending against the Allied Bombing Campaign: Air Raid Shelters and Gas Protection in Germany, 1939-1945, by Samuel Crowell
4. One Third of the Holocaust: A 4 hour movie in 30 episodes
5. Speech of Reichsführer-SS Heinrich Himmler at Posen 4 October 1943, translated by Carlos Porter
6. The Founding Myths of Israeli Politics, by Roger Garaudy
7. Goebbels: Mastermind of the Third Reich, by David Irving
8. Hitler's War: An Introduction to the New Edition, by David Irving
9. Zionism in the Age of the Dictators Chapter 26, by Lenni Brenner
10. The Self-Assisted Gas Chamber Hoax, by Friedrich Berg

Hitler's youthful entourage

I am surprised to find in a German review of the German film "The Downfall" that in 1933, when the Nazis took power, Goebbels was 35 years old, Heydrich 28, Speer 27, Eichmann 26, Mengele 21, Himmler and Frank 32. Göring, one of the older ones, had just celebrated his 40th birthday. Difficult to imagine.

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me if I can use your name, or if you need to remain anonymous.

Sorry, but I cannot participate in your venture you call "Our Voices, The Human Face of Holocaust Revisionism." I never had a sudden "waking up" to the truth. When I learned the facts it went very smoothly, because my whole life was a preparation for it.

I went to school from 1930 to 1943. From 1930 to 1948 I was in Czechoslovakia, where we—even as children—had a "split personality." We were supposed to look up at the Czechs (which we officially did) and knew they were oppressors who lied and cheated. Afterwards—after our liberation—I heard much in my history lessons about the war propaganda in World War I (the hands being "chopped off of Belgian children" is a good example). After WWII I could read enough about certain things of which I had personal knowledge and which were utterly wrong in the way it was reported (female war service, "lebensborn" etc.).

At 21 (when the war ended) I was beyond any "brainwashing," reinforced by contact with the occupation forces. For me, it was beyond belief that people hostile to Germany ever spoke the truth. They confirmed what we had been told all along. Anglo-Saxons were masters of hypocrisy. With an overall "conditioning" of this type the new "revelations," when they came were so smoothly integrated in my thinking that I simply cannot remember any remarkable simple steps.

Here I am very different, not only from Non-Germans like yourself and professors Faurisson and Butz, but also from younger Germans, like the previously brain-washed Zundel, or even many older Germans who never lived under a foreign tyrannical power. You might say that I somewhat "normally" and "naturally" drifted in a certain direction.

As you can see, I am somewhat unique because of my colorful background. Nothing can come as a surprising shake-up in your life when you are full of mistrust and expect to be told lies by official sources in such places as Germany and Tel Aviv to Prague or Washington.

I enjoyed your report of your interview with Faurisson. As I had the good fortune of once meeting him, I always like reading things about him.

Best wishes.

Anonymity requested.
Canada

A few newsletters back you wrote something to the effect that you don't accept the idea that 9/11 was an inside job. If you read the writings of the critics of the "accepted" story of 9/11 you might think there are interesting questions to ask about it. I think it is entirely plausible.

You don't give me the impression that you keep up with the news in your newsletter. I would be interested to know to what extent you follow the news. What are your sources? You keep up with Revisionist news, a job in itself, but I'm not convinced you follow other issues.

By not being well informed on the 9/11 attacks you've isolated yourself from the heart of the U.S. political events (and world events). That's not what I want.

Nye Sawyer

Over the last three, four years I have become aware of the growing material questioning the orthodox story on 9/11. Only last week I was on Carlos Porter's Website and found very disturbing material on this issue. Essentially, I remain uninformed on 9/11, as you suggest. I do have two things to say about it here.

The first is that no one that I am aware of is being imprisoned for questioning the orthodox 9/11 story, no one is being demonized for questioning it, and it is being questioned everywhere. This suggests to me that the State does not feel particularly vulnerable on the issue. With regard to the Holocaust question, the opposite is true. The State remains so worried about revisionism that it is willing to cooperate with imprisoning revisionists whenever possible. The Holocaust story, finally, goes directly to the moral justification for the U.S. alliance with Israel, while the 9/11 is associated with the Alliance, it does not go to the heart of it.

Secondly, news is endless. Literally. There is nothing that is not *news. It's news when your aunt Tillie spills hot water on the cat. I follow the headlines in all media. Every morning I get up, make a pot of coffee then settle down before the television to find out who's killing who that day. If it bleeds it leads. The rest of it goes begging.*

My interest is in how those who do the killing morally justify it in the name of a "greater good." When Osama (or whomever) struck at the World Trade Center, they did so for a "greater good." In that sense, it doesn't matter who did it. It was a mass murder for the "greater good" of someone else. We are so alike—those who want to kill us, and those we are willing to kill if they get in the way—Iraqis and Afghans today, Iranians and Koreans tomorrow.

We are not going to be able to talk about 9/11 or anything associated with the Middle East until we can talk about the U.S. alliance with Israel. We will not be able to talk about the U.S. alliance with Israel until we can address the "unique monstrosity" of the Germans, because it is that charge that morally justifies the alliance. And we will not be able to talk about the "unique monstrosity" of the Germans until we can address the gas-chamber fraud.

So while I severely limit what news I follow, I tell myself that I am working on the heart of one serious issue, and that once that issue can be addressed in the "light of day" all issues associated with it will be illuminated, including, perhaps, 9/11

Can't guarantee it.

OUR VOICES:
THE HUMAN FACE OF HOLOCAUST REVISIONISM

Just as "survivors" have their stories and are encouraged to tell them, we have our stories and I encourage you to tell yours. The piece by Dan Desjardins last month was 770 words. In response to my first questions about those recollections, he sent me another 1,650 words. These pieces then are introductions, sometimes to work that will be considerably longer for CODOH.com. One reader in Washington suggested that this collection could become a book. It will need time, but it could.

THE PHILOSOPHER AND OFFICER FRIENDLY

By John 'Birdman' Bryant

I was a born philosopher, or if not quite born, then at least made at a very early age. I remember the very day that it happened—it was in nursery school, and we had a visit from Officer Friendly to tell us Very Important Things like the policeman is your friend, and how to cross the street without being flattened by a ten-ton truck. It was the matter of the truck that let me know I was a philosopher.

What happened was that, when Officer Friendly announced his Grand Solution, namely, that we should always hold hands when crossing, I asked why this was supposed to prevent us from being flattened—you know, like a row of paper dolls? The result of this daring query was that I was severely reprimanded. I mean, how can a little kid question Officer Friendly?

Now by this time I think you have figured out that a philosopher—and by that I mean a TRUE philosopher, not one of those woolly-headed and foggy-brained academia nuts whose greatest accomplishment is to get an obscure paper published in an obscure journal and have it cited in the footnote of another obscure paper in another obscure journal—is someone who asks troublesome questions—and provides troublesome answers, if he is clever.

And that is pretty much what I have been doing throughout my life, first in the traditional areas of philosophy which produced my book *Systems Theory and Scientific Philosophy* and several academic papers on logic, and later my general observations on life, found in my series of books which began with *The Mortal Words of JBR Yant.*

So how did Holocaust revisionism come to my attention, and in fact come to play a very important part in my life? I could say—somewhat after the fashion of the pseudo-revisionist David Irving—that the True Philosopher, like the good soldier, marches toward gunfire, but I think that is not quite right. I do march toward gunfire—and there is hardly any place on the planet that you will hear more gunfire (or what sounds like gunfire) than around revisionism—but with me the motivation was more on the order of, first, curiosity about controversial issues, and second, a delight in rushing in where angels fear to tread, and thereby shocking the living daylights out of everyone by the simple act of telling the truth. (Like Harry Truman used to say, "I never gave anybody hell. I just told the truth and they thought it was hell.")

All of which brings me to a very important point: Most people are highly skilled in the high-wire acrobatics of avoiding the truth at all costs—including the cost of falling without a net. Like Oscar Wilde once said, "Men sometimes stumble over the truth, but quickly pick themselves up and continue on as if nothing had happened." But the truths of Holocaust revisionism are of such magnitude that many men who stumble over them—and more and more are doing so every day—cannot simply pick themselves up and walk away. Certainly I could not.

So where did I stumble over revisionism? I cannot truthfully say, tho a likely bet is Willis Carto's newspaper The Spotlight. This newspaper—now reincarnated as American Free Press—is not explicitly revisionist, but it publishes articles of what might be called 'Jewish skepticism' as a regular part of its fare. Thus I do not think that I became a revisionist in one fell swoop (one swell poop?), but sort of absorbed it gradually as part of a larger picture of how the world—and especially Jews—really work.

But if I became a revisionist by osmosis, there was at least one magic moment in my education—the moment that I realized that before formally converting to Holocaust revisionism and taking the Unbreakable Vows of the Dark Brotherhood, that I really ought to make an effort to read 'the other side'. But Lo!, as scientific revisionist Charles Fort might say. I discovered that there ISN'T another side—or at least not much of one.

I did manage to obtain two books supposedly refuting revisionism, one being Vidal-Naquet's *Assassins of Memory*, and the other being a book by Beatte Klarsfeld, the title of which I now forget, probably because it was so forgettable. But what made reading Vidal-Naquet a magic moment for me is that, within only a few pages of the beginning, this celebrated French author basically admitted that revisionism was right! At that point I realized that I was wrestling with a corpse, and that particular epiphany allowed me to permanently dismiss from my mind any thought that revisionist opponents had anything to say—besides the usual curses and smear words, of course.

That is why I am always careful to keep a lookout for Officer Friendly.

You can contact Mr. Bryant at
john@thebirdman.org;
www.thebirdman.org

arrived about on schedule. The past must not be investigated. We are now a select minority chosen as victims of blatant hypocrisy.

What changed? Very simple: the considerable intellectual merit of revisionism had become obvious. For example the earlier works of Rassinier were honorable efforts, but they could not be reasonably compared to the work of Faurisson. I do not intend to belabor this further: our work is persecuted because it is good, and therefore threatens the crown jewels.

Our Evaluation

Our evaluation of Mark Farrell's DVD, therefore, asks the fundamental question of whether or to what extent it explains the preceding to the viewer. Mere proof that First Amendment standards of free speech are being violated isn't good enough. By "viewer" I mean those who are sometimes called "intelligent laymen". The personal reactions of convinced revisionists are unimportant except as they evaluate this DVD as instruction for the intelligent layman.

A DVD has limitations. It can't transmit the content of revisionist theory and research in the sense of our books and past articles in full-length journals (e.g. the defunct Journal of Historical Review). How then does a DVD convince the viewer, or at least make plausible to him, that revisionists are persecuted because their work is intellectually consequential? This is a fundamental difficulty but there are some effective remedies. One is to argue from credentials, that is, the public stature of the victims apart from their revisionist work, as I shall illustrate presently. Another is to show confrontation or relevance, i.e. that revisionists are confronting matters that the popular press has made notorious in support of the "Holocaust" legend, and which almost every-body has encountered, e.g. Auschwitz.

I recently expressed myself to university students on the persecution, in my article in the student newspaper Daily Northwestern of 14 Feb. 2006, available on the web

www.dailynorthwestern.com/media/storage/paper853/news/2006/02/14/Forum/Iran-Has.The.U.s.s.Number-1920928.shtml).

Of course I think the way I did it is exactly the way it should be done, otherwise I would not have done it that way! I am, therefore, a biased reviewer, but the only practical alternative to a biased reviewer is a reviewer who doesn't understand the subject. To relieve such a suspicion of a conflict-of-interest, it should be noted that the format of my presentation was quite different from, and the content not suitable for, a DVD.

The foregoing being understood, does this DVD accomplish what I think it ought to? I have some serious concerns.

I shall forgive my name being pronounced "boots", and being given short shrift; I have not been persecuted to an extent comparable to other revisionists anyway. My main complaints are that obvious opportunities to argue confrontation or credentials are not taken, and the substance of revisionism is unintentionally misrepresented.

Dr. Fredrick Töben, who was jailed in Germany in 1999, is shown prowling about the ruins of the crematoria and alleged gas chambers at Auschwitz. The viewer will wonder where Töben is and what he is looking for or has found. Sadly, nothing in the sound track or captions indicates he is at Auschwitz, or is examining alleged gas chambers. Confrontation was not pointed out. It would have taken only a few words.

Dr. Robert Faurisson gets only a brief passing notice as a French professor who was beaten up because "Jewish Holocaust enforcers .... considered him to be a revi sionist," a wording that suggests Faurisson is at best a closet revisionist. In fact the Fabius-Gayssot law started out as a virtual bill of attainder against Faurisson! Everybody in France knew that. How could he be treated as a minor character in this context? While Faurisson is identified as an academic, his academic specialty, "criticism of texts and documents", served his revisionism well, and is evident in his writings even today, but the specialty is not mentioned. An opportunity to argue from credentials was bypassed, and a few more words would have shown confrontation.

The case of Fred Leuchter is important because, while he was not prosecuted in the USA, he was blacklisted by our legal system. His executions equipment business was ruined because of his revisionist gas chamber investiga-tions. His case shows that legally-sanctioned repression exists in the USA as well. Incredibly, Farrell notices Leuchter only as somebody who served some jail time in Germany! He is not even identified as an American, let alone our leading execution technologist. A starkly obvious opportunity to argue credentials and confrontation was not taken. That appalls me.

As noted, a DVD can't do full justice to revisionist research, but this DVD misleads the viewer on its principal thrust. It is stated early that revisionists have been persecuted for stating "the truth", promising to answer the question "what do these revisionists have to say?" Specifically, it presents "what life was truly like in the German concentration camps" based on old films of Nazi origin to depict Jewish life under the Nazis. This material is in the central position and takes up almost half the time and will therefore be interpreted by the viewer as representing the revisionist position. Though it is eventually stated that "these camps were not paradises", the general

impression left is that the Jews had an almost idyllic existence under the Nazis.

This impression is not representative of revisionist work. Revisionists are not being persecuted for suggesting Jewish life under the Nazis was idyllic. Revisionism has always centered on a negative: we say certain things did not happen ("deniers"). In so arguing, we must of course indicate at least tangentially some things that did happen, but what happened has not been our basic aim. The segments depicting Jewish life should be published, but not as representative of revisionism. Caution: the subject of what happened to the Jews is multi-faceted, no simple generalizations can be made, and I don't believe a single DVD could do justice to the question.

The general message that the intelligent layman will get from this DVD is that revisionists, of unknown intellectual credentials, are being persecuted for saying that Jewish life under Hitler was idyllic, though the contrary is stated there with a few words. Such distortion of our message is disturbing.

The Glass is More Than Half Full

Now that the devil's side has been heard I remark that, until Farrell came along, revisionist activity in the area of video productions was limited, consisting mainly of lectures delivered, in most cases at our meetings, and in some cases in camps. Many features of Farrell's DVD, and earlier ones he has produced, are quite professional. For example, he understands the need for frequent scene changes, the value of contemporaneous film clips, and the futility of extended abstract argument in such a format. In this connection, however, I advise that background music is not always necessary, and his choices strike me as weird and in some cases even eerie.

I think that this sort of professionalism dominated to the detriment of other needs. Availability of archived film or video trumped other considerations, or so it seems to me.

Though at the end he acknowledges help from several people, Farrell tried to do too much personally. He was producer, editor, director, historian, engineer, distributor and shipping clerk, probably from his kitchen table. The only thing he didn't do, apparently, was the narration. He needs at least one more working collaborator of solid revisionist knowledge. Then we will have a revisionist video house of real consequence.

The bottom line: revisionists should buy this DVD, but use it cautiously outside revisionist circles.

NEWS DESK

The CODOH News Staff

European Commission says French anti-genocide denial bill hinders efforts to heal wounds

The French National assembly has approved yet another thought-crime bill. This time the French following the model developed to outlaw debate on the Holocaust are working to make it a crime to deny that the 1915-17 massacres of Armenians by the Ottoman Turks constituted genocide. The 577-seat National Assembly approved the bill by 106 votes to 19. It now goes to the upper house of Parliament, the Senate, for another vote.

If voted into law, it would become a crime in France to deny that the killings of the Armenians constituted genocide. Those found guilty of violating the law would face up to one year in prison and a fine of up to 45,000 euros (57,000 dollars).

For those with little background on the subject, Armenians say up to 1.5 million of their brethren were killed in an orchestrated manner that should be considered "genocide." Turks meanwhile reject the notion that their ancestors committed such an atrocity. Turks generally believe that about 300,000 Armenians died when the Ottoman Empire fell apart during World War I. But they are quick to point out that at least as many Turks died too, when Armenians took up arms for independence alongside the invading Russian army.

This latest attack on intellectual freedom in France has resulted in outrage in Turkey. Turkey has called the French bill a restriction on freedom of expression. It has even threatened economic reprisals against France. Turkish parliamentary speaker Bulent Arinc called the vote "shameful."

It is even more interesting that the European Commission has been critical of the French bill, saying it would hinder efforts to heal the wounds caused by the Armenian carnage nine decades ago. Krisztina Nagy, the commission's spokeswoman said, "Should this law indeed enter into force, it would prohibit the debate and the dialogue which is necessary for reconciliation on this issue."

It will be interesting to see if the European Commission comes to the same conclusion about the Fabius-Gayssot law.

Haaretz reports that Israeli survivor group wants to attend Holocaust conference in Tehran

Haaretz Holocaust survivors on Wednesday invited Iranian President Mahmoud Ahmadinejad to tour the Nazi death camps at Auschwitz and called on the leader in Tehran to invite survi-

vors to a planned conference on the subject of the Holocaust in Iran.

Noach Flug, head of the Center of Organizations of Holocaust Survivors in Israel (COHSI) offered to host the Iranian leader as a guest of the organization in Auschwitz.

Tehran is set hold a conference on "the reasons for anti-Semitism in Europe, the Holocaust and Zionism" in December. Flug said that the presence of survivors at the event could facilitate a more serious debate on the issue

As we all know, survivors everywhere are known for facilitating a serious debate on the issue.

Swiss considering revision of anti-revisionist law

Christoph Blocher, Switzerland's Justice Minister has announced his intent on revising Switzerland's anti-revisionist / anti-racism law. Blocher said that this legislation, which was adopted in 1994, has resulted in a "tense relationship" between freedom of speech and anti-racism efforts.

Blocher made his first comments on this matter while visiting Turkey. He remarked that the sections of the anti-racism law intended to prevent revisionist views about the Holocaust gave him a "headache." There was an immediate uproar in Switzerland among politicians and the media. Blocher has taken a practical stand announcing to his critics, "I want people to be able to express themselves in Switzerland, even if their opinion doesn't appeal to everyone."

Blocher said group at his ministry was re-examining the law, in particular article 261bis, adding that it was up to the government, parliament and possibly even the general population, to decide on any changes.

The so-called "anti-racism" law has led to investigations against two Turks, including a historian, in Switzerland for allegedly denying the 1915 Armenian massacre. Under Swiss law any act of denying, belittling or justifying genocide is a violation of the country's anti-racism legislation.

Pro-Israel Lobby Shuts down BBC Holocaust History Inquiry

BBC History magazine runs frequent on-line polls on a variety of subjects. Word reached the CODOH Forum that the latest question was "Do you think holocaust denial should be made illegal in Britain?" Almost immediately readers attempted to access the poll only to find that the page was missing. CODOHWeb editor, Richard Widmann contacted BBC History Magazine to find out what the problem was. The magazine refused to answer his queries. It became evident that something was truly amiss.

Additional research resulted in the discovery that a pro-Israel Website, Give Israel Your United Support (GIYUS) had targeted the BBC History poll forcing the online magazine to withdraw its question. Apparently the GIYUS Website hosts a desktop tool called "Megaphone" which its readers can easily download. The program alerts users to opinion polls on news sites so that they can respond with Zionist or pro-Israel viewpoints.

GIYUS and Megaphone were launched by the Jerusalem-based World Union of Jewish Students on July 19th; a week after Israel began its air attacks on Lebanon. Amir Gissin, public affairs director of the Israeli Ministry of Foreign Affairs wrote to Zionist organizations to urge them to use Megaphone. In a letter to Zionist Websites, Gissin wrote,

"Many of us recognize the importance of the Internet as the new battleground for Israel's image. It's time to do it better, and coordinate our on-line efforts on behalf of Israel."

The case of shutting down the BBC History poll is noteworthy only in that it represents a new highly organized mass manipulation of technologies, which should ideally encourage intellectual freedom and free expression. It is worth noting that nothing would stop those opposed to Zionism from downloading Megaphone and using it accordingly.

Ernst Zundel writes to Ingrid Rimland on 9/11 and other issues.

This is just in and we can only suggest here the breadth and risk-taking substance of the missive. If you want to read the entire article and do not have access to it via the Internet, drop a line to this Report and we'll send it to you.

My dear Ingrid—I agree with most of these people commenting on the treason that was 9/11. Ingrid, if Franklin, Weiss and Rose get 12 years in prison for their merely political betrayals via AIPAC, imagine what it will get Bush and Cheney for allowing 3,000 people to die on 9/11, and 15,000 since from asbestos disease from the planned, collapsing demolition towers!

The letter is an expression of an almost over-the-top passion, but written by a man who is willing to argue for what he believes to be true, and false, and is sacrificing his life for it.

There is also an intriguing and comic coda by Ingrid that touches on the possibility that Ernst would receive a light sentence if he would only. . . . You have to read it to believe it.

In the back of my mind I am aware of Nye Sawyer's comments in LETTERS, and believe this is another good reason for helping to circulate this singular letter.

OTHER STUFF

I have given talks for the Institute for Historical Review, to libertarian groups, at a David Irving conference, and to student groups at a couple dozen college and university campuses. Each talk was different, each addressed the work I was doing at that particular time.

One evening at dusk about four weeks ago I was walking on the Boulevard to clear the head when it occurred to me that it would be good to develop one talk that I could present multiple times to a wide variety of audiences so that I wouldn't have to go through the usual creative struggle entailed in putting together a talk.

Oddly, I had never thought of that before. As I write these words I recall that Ronald Reagan was renowned for giving the same talk over and over again—always to a different audience of course. That's what I would do. It's a very practical approach, and now I realize that it is a commonplace practice for many who speak publicly.

I spent the best part of three weeks putting the talk together. I think I have something. It's very simple, and is meant for any audience whatever, on or off campus, but it is particularly appropriate for college students and their professors. It's titled:

"The Irrational Vocabulary of the Professorial Class with Regard to the Holocaust Question."

I'm passing it around to a small circle of friends who feel no compunctions, and even enjoy, criticizing my work. I will make it available to SR readers in the January Report. And it will come with a special surprise. You'll like it.

Names are the name of the game for newsletter publishers, particularly when the editor/publisher is working with a taboo subject that has the attention of a miniscule percentage of the marketplace. Every once in a while I ask you to send me the names and address of people you believe might be interested in subscribing to Smith's Report. Or, you may have ideas about sources for names for me that I have not thought of. If you have names, if you have a way for me to find names, I'm waiting to hear from you.

With regard to my own manuscripts, I need a couple volunteer typists. Paloma has been helping with this but she has got new responsibilities and has to find real work, probably on the other side—in the States.

The issue here is that I have hundreds of pages of manuscript, some that go back forty years, that need to be put into the computer. Some of it is handwritten, some typed, and some computer printouts. These last were lost electronically when my computer crashed in 1999. I lost everything that was in the box. (I back up on an exterior modem now so that will not happen again.)

The work done in the 60s and 70s does not deal with revisionism, but with life. Some of this stuff is not for polite society, but then revisionism, as it were, is not for polite society either. In any event, we would talk it over before I send you anything.

Manuscripts from the 80s and 90s largely, but not entirely, deal with revisionist issues. Even when you are working with revisionism, life goes on. If you are interested and have the time, please get in touch with me. All together, these manuscripts have to do with the "human face" of revisionism.

Last month I reported here that we are preparing to evolve this Report into a more substantial publication. We have no hard deadline. It can only happen as a collaborative effort, that is, a core group of volunteer writers, researchers, editors, and financial contributors. We do not need a lot of funding, but we will need some. The point is to move ahead in a manner that we believe is certain that we will be able to sustain.

We need volunteers--writers, researchers, editors, and a couple three financial contributors who would take care of a modest increase in the necessary funding on a regular basis. We also need help with CODOH.com, as we expect to see some of the work on CODOH.com and Smith's Report will overlap.

If you can help with writing, research, editing, promotional ideas, or with financial support, or if you can help in any other way, please get in touch with me so we can talk it over.

There is a lot of work coming together. Revisionism is going to be out in the world in a new way over the next months.

Let me hear from you. You're the one.

Bradley

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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984

Email:

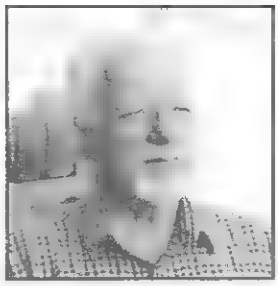
bsmith@prodigy.net.mx

Web: www.Codoh.com

SMITH'S REPORT

On the Holocaust Controversy

Nº 134 www.Codoh.com December 2006



Serving the Revisionist Community since 1990

"ONE THIRD OF THE HOLOCAUST: THE REINHARD CAMPS"

REMEMBERING DAVID McCALDEN

ANNE FRANK'S DISEASED TREE TO BE CUT DOWN.

One Third of the Holocaust

The Reinhard Camps: Treblinka, Belzec, and Sobibor

A four-hour, fifteen-minute film

Produced by Mike Smith (pseudonym)

Reviewed by Stephan Gallant

Revisionist videos to date have tended to suffer from either inadequate production values or an insufficient acquaintance with the revisionist case against the Holocaust, or both. *One Third of the Holocaust* is thus a welcome exception: a highly competent narrative that makes a solid, and often compelling, contribution not merely to revisionist videography but to the case against the Holocaust.

One Third of the Holocaust deals with the allegation that around 1.5 million Jews were gassed and incinerated at three small camps—Treblinka, Belzec, and Sobibor—in eastern Poland, in a program known as Operation Reinhard. This toll exceeds that ascribed to the better known Auschwitz, and comes to nearly a third of Raul Hilberg's estimate of 5.1 million victims. That these camps have been studied and written about less than Auschwitz gives the video some scope for novelty, although the influence of such revisionist sources as Carlo Mattogno and Germar Rudolf is freely acknowledged in *One Third.*

Like most makers of revisionist videos, the anonymous producer of *One Third of the Holocaust* is evidently a nonprofessional, working with limited financial resources, and has had little prominence in revisionist circles before now. These things make the achievement in this video all the more impressive. For *One Third of the Holocaust* does more than transfer written or oral revisionist arguments to the screen: It effectively employs basic video techniques to present its case, the product of diligent research on the Reinhard camps, with a dramatic impact that can't be matched in print.

Continued on page 4

NOTEBOOK

Anne Frank's dying tree a metaphor for the Holocaust story generally.

The Amsterdam city council has decided that the chestnut tree that comforted Anne Frank while she was in hiding during the German occupation of Holland is hopelessly diseased and must be cut down. I was alerted to this story by Hannover, who posts on The Codoh Forum. He noted: "This story is so symbolic I can hardly believe it." I agree.

While the story references a girl who was victimized by "history" unto death, the Holocaust story itself, much like her tree, has become diseased in a way that is unbelievable to anyone with an open mind. Anne's tree has been attacked by "an aggressive fungus and a moth, called the horse chestnut leaf miner." We have seen that the minds of many of those who created the original texts for the Holocaust story were themselves attacked by an aggressive "intellectual" fungus that corrupted their honesty and sickened their decency.

Anne's chestnut is familiar to some 25 million readers of this diary-that-is-not-a-diary. The Holocaust story itself, diseased from top to bottom and promoted by the same folk who promote both, is familiar to generations of entire peoples from one end of the planet to the other.

"The tree's condition has rapidly deteriorated in recent years," the city said. "The inner wood is rotten and the dying roots and bark are not regenerating."

This is perhaps the most "symbolic" reference to the diseased Anne Frank tree. The core Holocaust stories about gas chambers and gas vans and the genocide of the European Jews (the unique monstrosity of the Germans) have been shown by revisionist arguments to be rotten (diseased) through and through. The roots are dying—the accepted figures for Auschwitz alone demonstrate this, while neither the roots of the story nor the bark are regenerating. To the contrary. This is why they have to imprison us and try to ruin us.

The latest is that the Anne Frank Foundation is planning to send chestnuts from the Anne Frank tree to the "hundreds of Anne Frank schools located across the globe." Just as fungus and disease reside in the DNA of each of these chestnuts, it resides as well in the hearts of those who promote those schools, as well as those who consciously promote the unique monstrosity of the Germans, who are guilty only of what we are all guilty of.

A joke, a joke—my freedom for a joke.

In January 2005, a Berlin state court found Horst Mahler, a former lawyer and strategist for the far-right National Democratic Party, guilty of incitement. The charge was linked to his handing out pamphlets in 2002 at the party's headquarters in Berlin that described hatred for Jews as an "unmistakable sign of solid mental health." Mahler appealed the conviction, but the nation's highest administrative court upheld it in August. In the meantime, Mahler was allowed to remain free and attempted to support the defense in the trial of Ernst Zundel. Mahler was barred from that trial.

Here is serious man who sacrificed his work for his party and for Ernst Zundel for—what? The John Kerry botched joke about the U.S. military was nothing compared to Mahler's "solid mental health" extravaganza. Of course, some will argue that both Kerry and Mahler are right.

Revisionist activist Rich Salzer to publish new revisionist monthly.

Rich has contributed to the "Our Voices ..." project an essay that he titles "My Story on How I Came to Doubt the 'Holaembellishment'." The fact that I have not run it is one more suggestion that we have to move to 12 pages monthly here. Meanwhile, Rich is about to launch the "Rich Salzer (revisionist) Review." It is scheduled to be published monthly, the first number to be out in December. For more information, or to buy the first issue up front at $20 per copy, write to:

Rich Salzer,
Historical Review Library,
1212 Saddelback Landing,
Chesaepake, VA 23320.

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me if I can use your name, or if you need to remain anonymous.

Yes, I'll do a piece for your "Our Voices ..." project. Meanwhile, here is a sample of my syntax which you requested.

Revisionistics extends our psychic longevity ... Holocaustics has now "passed its ark." Rip Van Winkle is an idealized Americana—that I love. When "S.R." arrives I roll six Virginian tobacco cigarettes and settle down with a pint of good quality tea. I read "S.R." thrice (a syntax feast), an addict of your recent terse prose. You wield a fine quill, mostly.

Tom Callow

Tom: I would have printed a longer excerpt here but for your use of French, together with a vocabulary that at times is rather above my head, thus my comprehension. I am oftentimes (agreeably) surprised by the quality of the folk who read my stuff.

As you say, all events of history ought to be able to be appraised with an open mind. I go even further - you ought to be able to hold ANY point of view, so long as you don't commit a violent act. For example, I am intrigued by Adolf Hitler—that in 5 years a man can rise

from dossing in the street to leading a country of 60 million people is staggering. It indicates that the bloke must have had something about him. That's not to defend any regime.

It's disturbing to think that people like Professor Faurisson are being systematically targeted, isolated and (in the case of Messrs Irving, Zundel and Rudolf) incarcerated for holding a point of view, while men like Bush and Blair cause massive death and carnage (on a scale which ~~will~~ is equivalent to Auschwitz if one totals all Iraqi excess deaths since 1991).

I am no fan of Nazism (I am an anarcho-capitalist who abhors the State in all its forms) but I am appalled by the idea that—like Atheism in the 1700s, or Heliocentrism in the 1500s—there are ***ideas*** for which one can become the target of the force of the State. I'm no enemy of Judaism (except to the extent that I am an enemy of all religion), although of course I oppose Israel's abhorrent treatment of its indigenous Palestinians.

Eventually truth will out. Anyone with an eye to the facts can see what that truth is (although I am not allowed to say what I think the truth is, since I live in France). It is absolutely critical that when it does, people do everything within their power to prevent reprisals against the Jewish community - otherwise (with generations of historical hatred, and two generations of suppressed hatred) there will be a bloodbath. It will be bad enough in "Israel" when they lose US protection—we don't want the same revenge ideology in our own neighbourhoods.

Geoffrey Trowsend

OUR VOICES:
THE HUMAN FACE OF HOLOCAUST REVISIONISM

Greg Raven is the VIP who runs the Holocaust Historiography Project (HHP), one of the primary revisionist Web sites on the Internet. HHP has begun a tradition, in its third year now, of running the **"Annual David McCalden Most Macabre Halloween Holocaust Tale Challenge."**.

Contestants are encouraged to come up with the most ridiculously ghoulish stories they can find related to Holocaust torture, extermination, and medical experiment claims, stories that would impress and amuse McCalden. Entries cannot duplicate any of the existing material posted on HHP, which already has more than 200 ridiculous Holocaust-related items, as well as a wide range of other documents.

I wanted to run the texts of this year's contest winners in the last issue of Smith's Report, but we fell behind the curve and could not schedule it. Now we're coming into the Christmas season and it isn't the right moment. Nevertheless, those of you who are interested can drop me a line and I will send you print-outs of the prize winners for this year.

Meanwhile, Raven's contest reminded me that while David McCalden was a primary force in getting revisionism off the ground in America, we seldom hear his name any longer. He was an absolutely unique figure, and I asked Greg if he would catch us up on how he contributed to our work. Greg's response follows. While this is not penned by McCalden himself, I think it right to run it here.

David McCalden, 1951-1990

By Greg Raven

The 1976 publication of Arthur R. Butz' groundbreaking book, *The Hoax of the Twentieth Century,* defined the territory of the revisionist view of Holocaust extermination claims, and set the standard for the discussion to follow. What remained was to get the word out. In the U.S., it was David McCalden who took up this daunting task.

McCalden was born in 1951 into a working-class family in Belfast, Northern Ireland. He attended the University of London, Goldsmiths' College and graduated with a Certificate in Education (Sociology) in 1974. From 1972 until 1977 he was involved with various movements for the preservation of British national integrity, traditions, wildlife, and environment.

McCalden was a controversialist who took nothing for granted. In the early 1970s he edited *Nationalist News* and was a regular contributor to *Britain First* newspaper. He was a founder of the early Hunt Saboteurs' movement, the first editor of its journal, *Howl,* and later produced *Beacon*—a magazine that was well ahead of its time. He also wrote the book *Nuremberg & Other War Crimes Trials* (1978), which appeared under its publisher's house *nom de plume* "Richard Harwood." McCalden moved to the United States in the late 1970s and gave up active politics.

In 1978 McCalden moved to California and established the Institute for Historical Review (IHR). As the Director of the IHR, McCalden was responsible for several groundbreaking activities, including the instigation of the group's "International Revisionist Conferences" in 1979, the founding of the *Journal of Historical Review* (JHR) a year later, and perhaps most famously, offering a $50,000 reward for anybody who could provide proof

that the gas chambers existed. At the IHR's Second International Revisionist Conference, Ontario, California, McCalden announced two new contests—each for $25,000—to anyone who can prove either that the diary of Anne Frank is genuine or that the Nazis ever made soap from the bodies of Jews. Although there were some who announced they could claim one or more these prizes but did not come forward (such as Simon Wiesenthal), and others who did come forward but had no proof (such as Mel Mermelstein), no one was able to claim any of them, despite the fact that each contest dealt with key claims made about what has been called "the best documented event in human history."

McCalden had virtually unlimited energy to devote to revisionism, collecting audio tapes of every radio show that mentioned him, producing video tapes, reprinting several classic revisionist books, writing for and editing the JHR (under the pseudonym "Lewis Brandon"), and doing all the other things that a small start-up outfit such as the IHR needed done, while still finding time to personally visit—without any warning whatsoever—most of the people who wrote to him from a return address less than a day's drive away.

McCalden left the IHR in 1981 to become a freelance writer, interesting himself in modern history, politics, ecology, and atheism, and founded "Truth Missions." He published a variety of publications under this imprint, including *Holocaust News*, *David McCalden's Revisionist Newsletter*, and the booklets *Exiles From History* and *The Amazing, Rapidly Shrinking 'Holocaust'* (1987). McCalden's intellectual curiosity drove him to travel to eastern Poland to visit the so-called "extermination camps." Utilizing newly-found wartime aerial photographs, he compared Holocaust claims with the real evidence on the ground.

In 1984, after the California Library Association (CLA) cancelled contracts it had signed with McCalden to present an exhibit and separate program on his revisionist views at the CLA's 86th Annual Conference in Los Angeles, McCalden sued, claiming the city of Los Angeles, the Wiesenthal Center, the California Library Association, the American Jewish Committee, and others illegally conspired to deprive him of his First Amendment free speech rights through "extortionate threats." The suit eventually wound up in the U.S. Supreme Court, which decided to let stand a lower-court ruling that McCalden could proceed with his case.

McCalden was a militant atheist who delighted in riling religious people, although one didn't need to be religious to disagree with him. To this day, there are revisionists who refuse to be associated in any way with him, but as one of McCalden's admirers wrote, "He was a unique personality and one of the truly great free-thinkers of our time."

The Holocaust Historiography Project < http://www.historiography-project.org >has set up the Annual David McCalden Most Macabre Halloween Holocaust Tale Challenge in his honor.

He died in El Segundo, California, on October 15, 1990, from complications due to pneumonia, after an illness of several months. He was survived by a wife and child.

More information about David McCalden

- "Court stays clear of fray over free speech, Holocaust history," UPI, June 1, 1992.
- Elliott, Mark, and Michael McClintock. "Holocaust 'Revisionists' and the California Library Association." *Midstream* 32.4 (April 1986): 36–38.
- Kamm, Susan. "'Holocaust Hoax' Publisher Barred From Annual Convention of California LA After Controversy Spreads Through State." *American Libraries* 16.1 (1985): 5.
- Swan, John, and Noel Peattie. *The Freedom to Lie: A Debate About Democracy.* Jefferson, NC: McFarland, 1989.
- The Simon Wiesenthal Center for Holocaust Studies, et al., vs. Viviana McCalden, as administrator of the estate of David McCalden, Supreme Court of the United States, case number 91-1643.

ONE THIRD OF THE HOLOCAUST Continued from page 1

Simple but Effective

The elements of this video are simple. *One Third* employs numerous still photos—of pages from books, of the "eyewitnesses" and "perpetrators," of the Nuremberg trial, of maps and models of Treblinka, Belzec, and Sobibor, and of seemingly neutral objects, from a barbecue grill to the Rose Bowl—all of which, through the narrator's careful explication, reinforced by highlighting and underlining of important text and subtitles, impact tellingly on the orthodox story. Clips from the Eichmann trial, *Shoah, Schindler's List,* and lesser-known exterminationist films are complemented by scenes from the 1970s *Charlie's Angels* (who knew the Angels underwent a delousing on national television?) and other non-Holocaust sources both to undermine the myth and to frame an indictment of its promulgators that grows more pointed as *One Third* progresses. Finally there is footage shot by the videomaker, which serves chiefly to test the assertions about material reality that underlie the claims about mass annihilation in Operation Reinhard.

One Third of the Holocaust begins somewhat artificially, with newspaper headlines on the Mideast conflict prompting some contrived footage of a trip to the library, but the video's careful craft quickly becomes evident, nowhere more so than in the next

several episodes, which artfully set the stage for a head-on collision of Holocaust dogma with textual and physical evidence.

In the first of these, *One Third* lays out the conventional account of what happened at Treblinka, Sobibor, and Belzec, invoking the authority of Raul Hilberg, dean of twentieth-century Holocaust historians, and Yitzhak Arad, Israeli author of the most substantial exterminationist monograph on the Reinhard camps. Stills of passages in their books, subtitled, highlighted, and underlined to a voice-over by the narrator; maps and models of the camps reflecting the official version; and a film clip of Hilberg describing, with Uriah Heep–like humility, his devotion to "minutiae or detail," are used to present, without argument, their version of the process of mass annihilation said to have occurred there. This does more than give context to what follows: It provides non-revisionist viewers with the grounding in the official Holocaust scenario without which revisionist points float weightlessly in the air (a need too often neglected in our polemics), while giving them a chance to progress slowly from certitude to skepticism by avoiding the didacticism and hectoring too often found in revisionist treatments.

In the next section, however, *One Third of the Holocaust* rolls out the artillery against the Reinhard allegations. The opening shot aims at survivor testimony, the chief worm in the rotten apple of Holocaust historiography, and soon the viewer is reading and hearing bizarre statements about corpses used for kindling and bodies that incinerate without fuel from *A Year in Treblinka* by Yankiel Wiernik. Then *One Third* slyly references Hilberg's professed concern for detail by doubling back to his *Destruction of the European Jews,* where Wiernik is shown to be cited five times in the brief section on extermination; the video also demonstrates that Arad's *Belzec, Sobibor, Treblinka* mentions Wiernik by name on an astounding twenty-four pages.

This nexus of wild testimony and its acceptance and reliance by recognized authorities on Holocaust history is tightly maintained in *One Third of the Holocaust,* throughout a cavalcade of witnesses led by Wiernik, Abe Bomba (whose testimony from *Shoah* about cutting women's hair in the Treblinka [sic] gas chamber appears here), Samuel Rajzman, and Eliyahu Rosenberg. A gauge of the videomaker's psychological astuteness is his readiness to entertain relatively benign explanations for the false testimony at the start; this readiness soon evaporates, and if anything the narrative tone becomes a bit too querulous—although, after an hour or so of *One Third of the Holocaust,* only Elie Wiesel or Claude Lanzmann could be all that offended by it.

Fact vs. Fancy

The heart of *One Third* lies in the discrepancies between the official version of what went on in the Reinhard camps and the physical and chemical realities governing what could actually have taken place there. Through stills and film clips the videomaker presents the case, by now familiar to revisionists, against diesel exhaust as the source of the carbon monoxide supposedly used to kill the victims. (Here credit ought to have been given to Fritz Berg, author of the relevant research, although by now Berg's name is practically synonymous with that research.) Similarly, *One Third* debunks the efficacy of the cramped "gas chambers" for all but mass suffocation—the one use that has never been attributed to them in the various contending eyewitness accounts of the modus operandi (all of which except the diesel story, as the video shows, have been excised from the official version).

One Third is at its most energetic in analyzing the claims regarding the disposal of the gassing victims' bodies, nearly all of which are supposed to have first been buried, and then dug up and reduced to ashes on open-air pyres. The videomaker has not only thoroughly acquainted himself with the official version of what became of the corpses and the revisionist case against it, but has devoted considerable ingenuity and industry of his own to the vexing question of how the evidence for the graves and remains (even if incinerated) of 1.5 million people seems to have vanished into thin air.

One Third probes deeply into the problems of situating and filling mass graves in the tiny areas of the already small Reinhard camps in which they are supposed to have been located. Here video techniques are put to good use in identifying, defining, and quantifying the claims of, in particular, Yitzhak Arad (a former director, we are reminded, of the Israeli Holocaust museum and research center Yad Vashem). A picture of an Olympic-size swimming pool conveys the approximate square footage of the alleged Treblinka burial pit), while an aerial shot of the Rose Bowl shows the area needed to seat a little over eighty thousand spectators; on-screen measurements of Arad's maps, extrapolations from his burial information, and information on the proximity of the water table to the surface soil demonstrate the impossibility of burying more than a small fraction of the well over a million bodies allegedly interred in the Reinhard camps. The video also notes that the alleged mass graves, according to the official story, have never been excavated, and that there is no report of techniques that are routine in archeology and criminal forensics ever having been applied to them, with the exception of a recent Polish effort that took scattered (and inconclusive) core samples.

On the burning of the corpses, *One Third* offers a filmed attempt to burn up a leg of lamb in condi-

tions approximating those of the Reinhard camps (the video is diligent in establishing that the open-air incinerations at Belzec and Sobibor are said to have taken place in the cold, rainy, windy winter months of 1942-43). The experiment amply contradicts the official fantasies, according to which the corpses flared up like scraps of carbon paper; repeated attempts to grill the lamb into ash are unsuccessful, despite the application of 45 pounds of wood and enough heat to warp the barbecue grill. A little calculation establishes that cremating the bodies of the dead at Treblinka would have required a quarter of a billion pounds of wood: As the narrator asks, how would this have been procured, where would it have been stored? Likewise for what would have remained from the incinerated corpses. Example: the narrator cites Germar Rudolf's calculation that over 15 million teeth would have been in the ground there.

Unholy Hoaxery

The cumulative impression of such scenes gives *One Third of the Holocaust* a sledgehammer force to those already disposed to question the standard version of Operation Reinhard, and must give serious pause to believers. It's not so much that this video hits the nail on the head every time—there is enough here by way of questions of emphasis or judgment for lively debate among revisionists—or even that it raises serious questions for the orthodox account: It's that *One Third* takes very good care to derive and present exterminationist assumptions from easily checkable authoritative sources on Operation Reinhard, and then test those assumptions in a manner that can be replicated to determine whether the filmmaker's, conclusions are warranted. This is of course the most effective way of acquiring and establishing information about the real world; the contrast to Holocaust "scholarship," with its reliance on revelations, mouthed by survivor hierophants, that fly in the face of physical reality, and its complicity in silencing its revisionist critics (a persecution briefly described in *One Third*) couldn't be clearer in watching this video.

One Third of the Holocaust is long, at four hours and fifteen minutes, but is broken into thirty segments that facilitate watching it bit by bit. Many revisionists will watch it at one sitting, however, for its creator is a showman with a fine sense of timing and a cunning instinct for the precise jab. *One Third* offers many sequences that demonstrate the power of video over the bare spoken and printed word in communicating complex ideas. To name just two, the video's episode on the main Nuremberg trial is a masterful example of editing the other side's photographs and film to expose the utter unreliability of the evidence offered there for Operation Reinhard, and a snippet of testimony from Adolf Eichmann about a diesel engine from a Soviet submarine used for gassing in one of the Reinhard camps provokes a visit to a World War II–vintage U.S. submarine to film just what such an engine would have been like (suffice it to say it would have been vastly larger and more complex than anything in the wildest descriptions of the "survivors").

As for the testimony of Eichmann, and that of Kurt Gerstein, Rudolf Hoess, and other supposed "perpetrators" of the Holocaust, *One Third* makes the case that it is in places so absurd that it must represent a deliberate effort by them to impeach their confessions with such absurdities. Whatever viewers think of that, most of the revisionists who watch this video will avidly accept its finding that the Holocaust allegations about Treblinka, Belzec, and Sobibor are a lie and a hoax. *One Third* is particularly good about underlining the libelous and obscene elements of the hoax, in particular the spurious accounts of the systematic slaughter of children, reminding us that the Holocaust is in many ways the biggest and most arrant ritual murder lie that the world has ever seen. For those who doubt the seriousness of that, this video presents an array of images documenting the staging and dissemination of the Holocaust lie, with Hollywood smarts and media complicity, in order to (among other things) brainwash America's youth and to infect the German of today with a paralyzing guilt.

While the current realities of distribution will pretty much restrict this video to revisionists (nearly all of whom will learn much), it may be the best tool yet for presenting the revisionist method to potential converts. As a pioneer, low-budget effort, *One Third of the Holocaust* contains its share of minor imperfections, from black screens that appeared now and then when played on DVD to a few lapses in German pronunciation). These scarcely impacted its effectiveness for this viewer.

At a time when revisionist production has been at low ebb, *One Third of the Holocaust* comes as glad tidings indeed. This video is a powerful and innovative addition to the revisionist indictment of the Holocaust in its own right, and, it is to be hoped, a harbinger of more and better things to come from its creator

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Do you want to watch this unique, four-hour fifteen-minute film yourself?

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Bradley Smith.
PO Box 439016
San Ysidro CA 92143

NEWS DESK

The CODOH News Staff

Germar Rudolf goes on trial in Germany

The 42-year-old chemist is accused of denying and belittling the wartime extermination of Jews by Germany's Nazi regime. He faces five years in prison. He was found guilty on similar charges in the mid-1990s. Rudolf argues that the court in Mannheim has no jurisdiction to judge the accuracy of historical events.

"No court has the right to decide authoritatively on complex historical matters," Rudolf told the court.

State prosecutor Andreas Grossmann told the court Rudolf had claimed on Web sites that Hitler's Nazi party had never given an order for the persecution of Jews and that the victims of concentration camps had died of starvation and typhoid. Rudolf also published a book in 2005 supporting these views, the prosecutor said, adding his office was seeking to confiscate around 110,000 euros ($141,000) in income Rudolf received from 2001-2004 through the sale of illegal materials.

Rudolf fled Germany after being found guilty in the mid-1990s of inciting "racial hatred." After spending time in Spain and Britain, he landed in the United States which deported him a year ago to serve his original jail sentence of 14 months. Sentencing in the second trial is expected by the end of January 2007.

As Michael Hoffman noted, the press is beginning to report that Germar is on trial for doubting homicidal Auschwitz gas chambers, not merely "hate." It is still not made clear that Rudolf was a Ph.D. candidate in chemistry at the Max Planck Institute and that his doubts about execution gas chambers are scientifically based.

Ernst Zundel waiting for his conviction by the Mannheim Court.

Ingrid Rimland distributed a brief, rather sad notice of what she expects to happen with Ernst. Commenting on the hearing held on 10 November, she writes: "There is nothing meaningful to be reported except to state that it was 'more of the same.' Repeatedly, the judge evoked the mantra of the 'obviousness' of the traditional Holocaust tale and refused to allow either expert witnesses or documentary evidence to the contrary.

"The word now is that a verdict – 'Guilty!' -- is going to be spoken within the next two hearings, and that it is going to be brutal in terms of time still to be served. Ernst has prepared me for weeks to brace myself for the worst. He certainly is ready -- there is not an inch he is going to give, for groveling is simply not in his nature."

Bruno Gollnisch on trial for suggesting a free debate on the Holocaust

Bruno Gollnisch, the deputy leader of France's National Front party, has been accused of "disputing a crime against humanity." For this so-called crime, Gollnisch, a member of the European Parliament has been put on trial in Lyon, France.

The charges in this case date back to October 2004 when Gollnisch said at a press conference that he did not "question the deportations (nor) the hundreds of thousands, the millions of dead... As for the way they died, there has to be debate." He went on: "I do not deny the existence of deadly gas chambers. But I am not a specialist on this, and I think we should leave historians to discuss it. And this discussion should be free." Gollnisch's seemingly moderate comments sparked uproar among Jewish and anti-racism groups.

So far Gollnisch's trial has been postponed three times over procedural issues. Gollnisch faces a possible year in prison if he is found guilty.

Reporters Without Borders, a special kind of bigotry.

Reporters Without Borders published its new report on "Enemies of the Internet."

The Internet enemies list includes Belarus, China, Cuba, Egypt, Iran, Myanmar, North Korea, Saudi Arabia, Syria, Tunisia, Turkmenistan, Uzbekistan and Vietnam. Worldwide, 61 people, 52 in China, are in prison for posting what the countries claimed was "subversive" content, the reporters' group said in its annual report.

The 13 countries "censor and block online content that criticizes them," the organization said in defining its protest. "Multinationals such as Yahoo! cooperate with the Chinese government in filtering the Internet and tracking down cyber-dissidents." The punishment for writing "a few counterrevolutionary articles" for foreign Web sites can be years in prison, it said.

Nepal, Maldives and Libya have been removed from Reporters Without Borders' annual list of Internet enemies. But there's an addition to the list, Egypt, where it said "many bloggers were harassed and imprisoned this year."

Reporters Without Borders believes that States such as Germany, France, Belgium, Switzerland, Austria and others are not "Enemies of the Internet" because they only imprison those who argue for a free press with regard to the Holocaust question.

Another bigoted "free-speech" organization.

OTHER STUFF

Readers of ***SR*** have responded so positively to the idea of collecting the eyewitness "testimonies" of Holocaust revisionists that I will have to have an associate editor to help work on the project. I can publish only a fraction of the submissions I have received in ***SR***, and only in their initial form. The fully worked out testimonies will go on CODOHWeb, on the Founder's Page. While I did not conceive of this project as being a book when I initiated it, that suggestion was made by several of you and I believe it is a good one.

I'm going to need help with this work, an "associate editor" if you will. You do not have to be a revisionist "scholar" to do this work. You have to have time, the interest, competency using a keyboard and a computer, and being Online so that we can communicate. If you are interested, please get in touch with me.

This year may have been the year that public acceptance of a role for Holocaust revisionism turns around significantly. It will not appear to be so for those who have family members and friends in prison in Europe for revisionist thought-crimes. But 2006 set the stage, and something has turned about.

For the first time, revisionism has a world-wide public audience throughout the Muslim world. They are not hiding their interest under a bush. For the first time important journalists in the West, publishing in the mainline press, have begun to argue that revisionists (while stupid and ill-willed of course) should not be imprisoned for their views.

The president of a major nation, President Ahmadinejad of Iran, announced openly that the Holocaust story is a "myth." It appears that the Holocaust Conference in Tehran is going ahead in December as announced. This will create a more significant story than the exhibition in Tehran of Holocaust "cartoons," which were not solely about the Holocaust, and in the event were largely suppressed in the West.

The conference, however, will produce words, and words are much more difficult to suppress than images. The words from the conference will spread quickly all around the world via the Internet. This will become a major story in the Western press, and it will offer us an instrument to further our aims of making room for revisionist arguments in the routine examination of the Holocaust story.

Revisionist film-makers are appearing one after another—next month we will publish yet another review of a new revisionist documentary. New writers are appearing, and old writers are coming back into the fold—to such an extent that ***Smith's Report*** will have to move to 12 pages in January. And that may not be the end of it. It depends on how much help I get, and how well I organize the work.

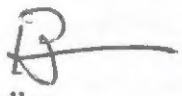
There is a good deal more going on, stuff that I will only be able to talk about step by step as we move along with it. But it will begin to happen soon after the first of the year. I'll be able to write about some of it next month.

I want—I really must—thank all of you who contributed to the special appeal I sent out last month. I didn't reach my optimal goal, but I got a good way toward it and I very much appreciate your support. I'll be okay. You'll hear more from me about this soon. But listen—thank you very much.

Here I am, about to write my last few words for the 2006 edition of ***Smith's Report***. Tomorrow is Thanksgiving, and then we are into the Christmas season. I wonder if I will be able to get a Christmas letter off? I rather think I won't be able to do it.

We are uncertain where we will spend Christmas. Paloma and Lil Brad, my wife Irene (I guess I can stop calling her "Alicia" now) and me. And Cyrano the parrot that Audrey left us five, six years ago, and the two Chihuahuas, and the mixed German Shepherd and mixed Australian something, and the couple dozen parakeets in their cages in the patio, the canaries, and this year the mice which have had the run of the place for months now, why we don't know. I kind of like the little buggers, but Irene doesn't, so they are now at risk for their lives. The season being what it is, I probably should not ruin it for you, but there we are.

I sincerely wish you and your family a fine Christmas, and a good New Year, with the hope that those among us who are in prison will defy the odds and soon regain their freedom and be able to speak freely, like men in a free society are supposed to be able to do.



Bradley

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Correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
Telephone in Baja,
011 52 661 61 23984
Email:
bsmith@prodigy.net.mx
bradley1930@yahoo.com
Web: www.Codoh.com